THE LIBERATOR.

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TERMS.

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REFUGE OF OPPRESSION.

EXTRACTS

From the Message of the Governor of Virginia.

In discharge of the duty enjoined on me, by the Constitution, to exhibit to you, on your annual meeting, the condition of the Commonwealth, and recommend to your consideration such measures as may seem to me expedient, I proceed, in the first place, to invite your attention to such external concerns as appear most materially to affect that condition, and most strongly to demand your attentive consideration.

The most prominent of these, is that most extraordinary spectacle which modern times have witnessed, and which still is exhibited, as for some years past it has been, in the Northern States, of *bands of organized conspirators*, gravely, in broad day, sitting in judgment on the domestic and peculiar institutions of the Southern members of this confederacy—holding up their citizens as objects of execration to all the earth—denouncing their constitutions and laws as iniquitous, impious, and of no force, and insolently resolving never to relinquish their efforts till these institutions and laws be overturned—to that end, employing money, appointing agents, disseminating false and inflammatory publications, and inviting the whole world to join them in their *mad and mischievous crusade*. And we see this, not in a hostile, or even neutral land, but under the eye and the protection of States, bound up with us, in many respects, as one people, in a league the closest and most fraternal in its spirit and provisions, and in its sanctions the most sacred, that ever yet united sovereign powers.

I wish, for the preservation of this interesting and invaluable bond, for the sake of peace and true humanity, that it were in my power to announce to you the subsidence of this *ill-boding fanaticism*; but I regret to say, neither such information as I have been able to obtain, nor the occurrence of the year, authorise such an assurance. Deaf to entreaty, despising admonition, impenetrable to all appeals, unabashed by rebuke, and unawed by the denunciation of all wise and good men throughout the Union, these *incendiaries* continue regardless, as they avow themselves, of consequence, zealously to promote their design, and constantly to increase their numbers. The 'handful of fanatics,' as they were justly described but a few years ago, now boast their five or six hundred affiliated societies, numbering not less than fifty thousand members. Still, for themselves, were they too insignificant to challenge notice, yet the fact can neither be disguised nor denied, that through their secret *assassin-like emissaries*, and the noiseless circulation of their *incendiary publications*, they have it in their power, unless arrested by just and necessary laws, to scatter through the South, seed that must ripen, sooner or later, into *a harvest of blood and desolation.*

Already we begin to experience a foretaste of the bitter calamities which are to follow in the train of this most unwarrantable and unprovoked interference with our exclusive concerns. That free and cordial intercourse between the people of the South and the North, which, with our improved means of communication, was rapidly increasing with the happiest effects in allaying mutual prejudices and misconceptions, and in strengthening the ties which bind us together, is already threatened with serious interruption by reason of the notorious and too often successful attempts of abolitionists, spread every where along the principal routes, to deprive by seduction or force, the citizens of the Southern States, *of their travelling domestics,* THEIR PROPERTY, *by as high sanctions as any they hold,* AND OFTEN HAVING A MORAL VALUE, independent of, and far beyond any they may possess, growing out of mutual attachment, as mere property.

Recently, too, it has been decided by the Supreme Court of Massachusetts, that a slave, voluntarily taken into that State by his owner, loses at once his character of property, and becomes to all intents free—a principle which, if indeed it exists, has at least lain dormant for near half a century, and is, doubtless, now, for the first time, exerted to activity, by the mischievous influence of abolition doctrines. Accordingly, a citizen of Louisiana has had his slave wrested from him, recently, in that State, in the name and under the sanction of law—and altogether without compensation. Thus we see a doctrine asserted, by which the *property* of our citizens may be confiscated without remuneration, whilst the Federal Constitution and that of our own State provide that private property shall not be taken but for public uses, nor then without a full equivalent. The proposition asserted in the Supreme Court of Massachusetts, if not in violation of the provisions of the Federal Constitution, at least runs directly counter to the spirit of those compromises, and that entire reciprocity in the protection each member of the confederacy was to afford to the rights of the citizens of every other, which was the breath of the nostrils to that instrument, and the observance of which, inviolate, is the sole bond of its preservation. And none can doubt, that had the precise question, now involved, arisen in the Convention of 1788, a refusal to protect, in this particular right, citizens of the South passing through, or temporarily sojourning in the non-slaveholding States, would have put an instant end to all hope of effecting a Union. Should the decision adverted to, be sustained, and no provision be made by Massachusetts to protect our citizens in the rights it invades, it is equivalent to a prohibition of all social intercourse between the families of the Southern portion of the Union and that State—(an intercourse which every where demands full reciprocity for its preservation)—and cannot but engender dissatisfaction and complaint, and ultimately produce alienation of feeling and hostility between those whom interest and the remembrance of common sufferings and common triumphs, ought to unite in bonds of the closest intimacy.

Nor are these obstacles to harmonious intercourse between the South and the North, the only consequences that have already flowed from this *pestilent fanaticism*. Its votaries infest the purlieus even of the tribunals of justice, and in the very cases, specially guarded by the Constitution itself, instead of promoting the faithful maintenance of its provisions, as the duty is of every good citizen, exhaust ingenuity, and are prodigal of money, in seeking to defeat their execution—and, failing in this, not unfrequently resort to force, to wrest, with strong hand, from the owner, property adjudged to him by the laws. While, on our North-Western frontier, frequent instances occur, of citizens of other States abusing the privilege that entitles them to come over the border, by actually instigating slaves to leave their owners, and assisting them to escape—thereby rendering the tenure of that property insecure, and materially lessening its value.

But, extending their views beyond those proceedings more directly affecting individuals, these *agitators*, through a treacherous and insidious measure, seemingly confined to the District of Columbia, are, in truth, levelling a *deadly attack* against the prosperity and peace, nay, the political existence itself, of the Southern States; an attack, of which it may be enough to say, that if it cannot be parried, it must be repelled.

The *unhallowed attempt* to array the sanctions of that pure and gentle religion that teaches 'peace on earth and good will toward men,' in fierce hostility against communities, that have at least done them no wrong, is to be added to this dark catalogue of the doings of these modern philanthropists. And we already hear, in the distance, denounced against the slaveholder, the thunder of that only description of excommunication tolerated by the spirit of the age—a refusal of religious fellowship on earth—and the impious mutterings forth, in mad assumption, of the attributes of the Most High, of the anticipated judgments of the Almighty.

Such are the evils already experienced from the spread of abolition doctrines, and which I have felt it my duty to bring to your notice, because some of them have been developed only since your last meeting, and the rest decidedly aggravated—themselves of a magnitude well deserving the attention of the legislature—they yet dwindle into insignificance, in comparison with those *direful calamities* with which this *portentous infatuation* threatens our country, and which it is the highest duty of every friend of the Union, and of free institutions, of peace and of true philanthropy, to strive to avert.

Alive to these impending dangers, and in discharge of their high responsibility to the Commonwealth, the last Legislature of Virginia, after the fullest consideration, addressed resolutions to the non-slaveholding States, requesting them to adopt measures effectually to suppress abolition societies, and arrest all publications dangerous to our peace. Without concert, but from similar views of the evil, and of the remedy, the Southern States, all about the same period, adopted a similar course. The states of New York, Maine, and Ohio, have alone, up to this time, responded to the request addressed to them, in communications which I have now the honor to lay before you. No opportunity has, as yet, it is believed, been afforded to the legislatures of the other states to act upon the subject. The views of the two former are so far satisfactory as they recognize, in effect, the right on our part to demand, and on theirs the duty to grant, when the case shall arise, legislative protection against all acts of their citizens, tending to disturb our peace or assail our institutions. Ohio, admitting that interference by the people of one State, with 'the internal regulations of another, is improper and dangerous,' yet declares she has 'no power to restrain the publication of private opinion, on any subject whatever.' But all so far concur, as to decline at this time, to grant us that legislative protection demanded at their hands. Exposed more immediately as we are to the disastrous consequences of Abolitionism, and alone possessed, from position, of the means of correctly estimating them, or of judging how they might best be obviated, it was difficult for us, with our clear view of the mischief and the remedy, as well as of the imperious necessity for applying it, to suppose that a request so just and reasonable could be refused. Yet the indisposition to comply with it, manifested by the States referred to, and such other means as we have of understanding the present state of public opinion at the North, justify the conclusion, that that opinion is, for the most part, averse to adopting the only course that can give contentment to the South, because the only one compatible with its safety.

It is impossible that this aversion could exist, except from an inadequate appreciation of the indispensableness to our tranquillity of the course recommended to their adoption, or from some delusion they labor under as to their right to pursue it. The two-fold prejudice which the States appealed to have to encounter, in adopting any measure that may serve, in the least degree, to countenance the system of slavery or abridge the freedom of the Press,—as well as the sincere desire we cherish to preserve our present happy relations—recommend to us, undoubtedly, in urging on them the performance of what we consider as their plain duty, patience and forbearance, to the uttermost point, compatible with those overruling obligations which demand of us to protect the public peace and fire-side security of our citizens, and to vindicate the respect due to us as an independent State, against all aggression, and at whatever hazard.

In pursuance of this respectful and conciliatory policy, it behooves us to use every means in our power to acquaint them with our true condition, to possess them of the real posture of the question between us, and to remove a delusion pregnant with consequences, which no friend of his country can contemplate without shuddering. Now, while opinions are unsettled, and when it may be easier to impress truth on the mind, than hereafter to convert it from error—when the late absorbing political contest being terminated, no disturbing cause, it may be hoped, exists at home, to affect that singleness of purpose and harmony of action, which the welfare of Virginia imperiously demands—now seems the proper time to make the endeavor.

To this end, and believing as I do, that this question, more than any that ever has come, or ever can come, before the American people, is fraught with the *direst calamities* to the country—indeed, that on its wise and just determination hangs our destiny as a free, happy and united, or a distracted and harassed people—I respectfully submit to your consideration the expediency of addressing, without delay, to the non-slaveholding States *a solemn memorial and remonstrance*, exhibiting the high and inviolable character of the rights which are invaded—the evil effect of such intermeddling with them, both on the master and the slave—the peril into which it brings the Union—the necessity that exists for the adoption by them of the measures requested to be taken—the intrinsic propriety of those measures—and, especially, disabusing the public mind of the fatal error that power is wanting in any government to punish injuries inflicted by its citizens on those of another—and appealing to them, in the name of JUSTICE, HUMANITY, FREEDOM, peace, and an imperilled Union, to afford a protection deemed so indispensable to the South, and which it is their imperative duty to grant. When this shall have been done, we shall stand acquitted before the world of the high responsibility we are under to do all in our power to arrest, if possible, the career of a *fanaticism* whose march, unchecked, is over violated faith—the disregarded rights of the South—the wreck of the Union—and the prostrated cause of Liberty itself.

[From the Richmond Whig.]

THE ABOLITIONISTS—A SOUTHERN CONVENTION.—The tremendous disquisition of Gov. McDuffie, republished in the Whig of yesterday, on the insolence and renewed machinations of the Abolitionists, is understood to have made a strong impression in this community, and will produce it generally. His proposition that their permitted interference with Southern rights would be just cause of war in the case of a foreign nation, and *is just cause for separation* from the confederacy, is impregnably fortified by international law, the law of self-defence, and the dictates of right reason. It is a question of pure policy and expediency *when* the Southern States will have recourse to the measure, if at all. None are ready, we presume, for the step *now*. All are willing to suffer longer, in the hope that their operations will be arrested by the legislative power of the States in which they are embodied. That they themselves will ever cease their machinations, none can hope or believe. Their ranks manifest new life and spirit since the election of a President who proclaims the constitutionality of their *first design*, that of abolition in the District. Their societies are multiplying. They are organizing in form in Pennsylvania, where they will rapidly proselyte, from the prevalence of Quakers and Dunkards. And they announce solemnly their resolution never to stop 'UNTIL SLAVEHOLDING SHALL BE SYNONIMOUS WITH ROBBERY IN PUBLIC OPINION, AS IT IS IN FACT.'

Disguise it as we may attempt to do from ourselves, these manifestations ought to inspire the justest forebodings and apprehensions. The danger cannot be estimated too highly, nor guarded against too promptly and vigilantly. It is as evident as the day, that the perseverance of the Abolitionists in their schems MUST, sooner or later, dissolve the Union. Enlightened opinion at the North is as well satisfied of the fact as at the South; yet we find the Northern Legislatures doing nothing to arrest the mischief.

SYNOD OF NORTH CAROLINA.

The Synod passed some strong resolutions of censure upon Barnes' Notes, and the last General Assembly. The following is quite 'spirited:'

That the spirit and principles of Abolitionists are at variance with the precepts of the gospel, we cannot doubt; and when men undertake to declare the relation of Master and Slave, sinful in itself, and a sufficient bar to Christian communion, they assume a power, not granted by Jesus Christ, or the Constitution of our Church; and therefore, '*from such*,'—whenever the General Assembly shall make slaveholding a test of Christian communion,—we shall feel it our duty, according to the letter and spirit of the Apostolic injunction, (1 *Tim.* vi. 1—5) to '*withdraw*' ourselves.

SAMUEL L. GRAHAM,
STEPHEN FRONTIS,
JAMES W. DOUGLASS,
PATRICK J. SPARROW,
JAMES WOOD. *Committee.*

On the above report, Synod agreed to take the question by yeas and nays.

YEAS.—The Rev'd Messrs. Samuel Paisley, ELISHA MITCHELL, Eli W. Cauthers, Thomas Lynch, A. A. Watts, James D. Hall, Thompson Byrd, and Robert Burnwell; the Rev. John Robinson, D. D.; the Rev. Messrs. Henry N. Pharr, Stephen Frontis, William A. Hall, Patrick J. Sparrow, Abner J. Leavenworth, John M. M. Caldwell, Robert Tate, John McIntyre, Colin McIver, James W. Douglass, James Wood, Arch'd Buie, Alex'r McIver, William Brobston, Angus McCollum, Joseph Brown, William N. Peacock, Hector McLean, Evander McNair, Hector McNeill, Arch'd Smith, and Thomas R. Owen; Messrs. Joseph A. McLean, Ibson Cannon, Amos Alexander, Allan Wilkinson, and Malcom McDowall: and the Hon. Henry Potter; and Messrs. George McIntosh, Daniel McDonald, Duncan McNeill, Bethune McKenzie, Daniel G. Coit, John Elliott, Alex'r Anderson, and John Cromartie:—45.

NAYS.—None.

Ordered, That copies of the above report, and of the proceedings of this Synod thereon, duly authenticated by the Stated Clerk, be forwarded for publication to 'the Presbyterian,' 'The Southern Christian Herald,' 'The Southern Religious Telegraph,' and 'The New York Observer.'

A true extract from the Minutes of Synod.

COLIN MCIVER, *Stated Clerk.*

CHARLESTON UNION PRESBYTERY.

This presbytery comprises the following ministers who have emigrated from the free states: Rev. Drs. Leland and McDowall, Rev. B. Gildersleeve, E. White, J. B. Van Dyke, Zabdiel Rogers, Dyer Ball, and Erastus Hopkins. Perhaps there are others. We do not know how many, but we know that several of them have married wealthy slaveholders. Also, Rev. J. Dickson and Edward Palmer were educated at the north. The Charleston Observer states that this presbytery at its session at Beach Island church, Nov. 17th, adopted the following resolution *unanimously*.

What if Abolition had been thoroughly inculcated at the north before these ministers emigrated?—*N. Y. Evangelist.*

3. *As it relates to Petitions and Memorials on the subject of Slavery.*

So long as petitions and memorials denouncing as the enemies of God and of man, the ministers and members of the church who hold slaves, are suffered to be introduced and agitated in the meetings of the Assembly, so long will there be just cause of complaint, even if it tend not, as it inevitably does, to the dissolution of those bonds by which the church is united together by a common faith. Instead, therefore, of postponing a decision on the subject, as it was before the last Assembly, the peace, the harmony, the good of the church required that it should have been definitively and forever settled, by a resolution to this effect—that as the relation of master and slave is a civil and domestic institution, it is one on which the church has no power and no right to legislate. This would have put to rest this agitated question, and have taught such petitionists and memorialists that the church is not the proper tribunal to redress their imaginary grievances.

SLAVERY.

TESTIMONY OF THE COVENANTERS

AGAINST SLAVERY AND COLONIZATION.

A friend has furnished us with a copy of the '*Minutes of the General Synod of the Reformed Presbyterian Church, session eighteenth, met in the city of Pittsburgh, October, 1836. pp. 60, Albany, Printed by Henry D. Stone.*' We gladly present our readers with the following extract on Slavery and Colonization.

The members of the Synod present, were from the 'Ohio, the Pittsburgh, the *southern*, and the northern presbyteries.'—*Friend of Man.*

Oct. 11, 2 P. M.

Synod met, and was constituted by prayer.—All the members present, except S. M. Willson and J. M. Willson, still prevented from attending by indisposition. Minutes were read.

The consideration of the report on the Bush Creek memorial was resumed. A member of court having been called to supplicate the throne of grace, the report as amended was adopted.—The Moderator *pro tempore*, and Andrew Bowden, requested that their dissent from the 7th resolution of the report be entered on the minutes. The report is as follows:

'Your committee on the papers from Vermont and Ohio have taken into consideration the subjects referred to in them, and convinced that it is the duty of the church to exhibit her testimony in the clearest light against the sin of slavery, and to avoid giving occasion to the charge of having any connection with those who countenance the cause of oppression, would therefore recommend for your adoption the following preamble and resolutions:

Whereas this court did, at its sessions in 1828, pass certain resolutions approving the plans of the American Colonization Society, and recommending it to the members of this church for their conscientious support, at the same time distinctly specifying that the emancipation of slaves, as maintained by the testimony and practice of this church, be accompanied in all cases, not contrary to the will of the emancipated, with removal from the United States, to such place or places as the emancipated shall choose. And whereas the American Colonization Society, in the practical developement of its plans, has manifested a total disregard of those principles on which it received the approbation of this court. This court never did give its approbation to the schemes of the Colonization Society, considered as opposed to manumission; on the contrary, it was on the supposition that it would be favorable to abolition, that we gave it our countenance. We have always considered slavery to be an atrocious sin, an outrageous robbery of man from himself and from his Maker; as much more wicked than common robbery, as liberty is more valuable than property; surely continuance in iniquity cannot make iniquity become justice, no legal investiture can make *wrong* to be *right*, neither can the sin of slavery justify the sin of banishing the sufferers; nor can we conceive of any tking more injudicious than to transport the heathen of our land to evangelize them on the African shore. Therefore, Resolved,

1. That as this Synod has always borne explicit testimony against the heaven-daring sin of slavery, and lifted their warning voice against its awfully dangerous consequences, so they continue to do.

2. That this Synod continues to maintain the duty and safety of the immediate and universal emancipation of the enslaved, and they view with satisfaction and interest, the augmentation of numbers, and the increase of zeal among the friends of the abolition of slavery in our land.

3. That the colonization society, in making expatriation a condition of emancipation, in fostering and not suppressing prejudice against the colored man, in extorting the consent of the enslaved to banishment as if '*by a cart whip*,' does not merit, but has forfeited the patronage of the Christian community, and cannot have the approbation of the Reformed Presbyterian Church.

4. That however pure may be the motives of colonizationists and benevolent in their operations, for the good of the colored man, an insuperable objection lies against the system, viz. that he never desired their aid in this way; the colored population of this country always shuddered at the idea of transportation to Africa, where the language of the people is to them barbarous, and the clime insalubrious; they have the innate attachment of mankind to the place of their nativity, and the peculiar horror at removal which is necessarily attached to those who have never read nor travelled; besides, it is plain that some of them viewed from the first the plan of colonization with a suspicious eye as designed to weaken the nature and remove the mind and muscles of free blacks, so that they could in no way minister to the removal of the heavy yoke that galled the shoulders of their brethren. In fine, they viewed and still view more and more the transportation ship with horror, inferior only to the slave market, and the African shore with dread reluctance only inferior to the rice plantation in Arkansas or Texas.

5. That it is the duty of the Christian church to open her mouth for the dumb, oppressed slave, and to plead the cause of those who are by the cupidity of men under the sanction of iniquitous laws appointed to destruction, to remember those that are in bonds as bound with them, and to employ all the talents given to her members and ministers in the cause of liberty, that the oppressed may be set free, and every yoke of iniquity be broken.

6. That it is the duty of the Christian community to stand up for the principles of truth, and the cause of righteousness in the face of all the violence which ungodly men exercise and threaten. If the advocates of abolition be beaten from the arena of their contest, these men of blood will, in all probability, attack the Reformed Presbyterian Church, which has in fact always been an abolition society. Indeed, the church, long before the reformation, emancipated slaves in Europe, for we find the acts of manumission were generally in this form, '*No temore Die and pro amore Christi*,' for the fear of God and the love of Christ, we emancipate. Shall the Reformed Presbyterian Church be less explicit now, in this advanced period of her testimony, and in republican America, where the humane and the righteous of other denominations are stepping out like martyrs, to suffer reproach, and are taking willingly the spoiling of their goods, and even exposing their lives on the high places of this glorious advocacy?

7. That, in compliance with the memorial of the petitioners of Adams county, in accordance with the principles of our church, and the sentiments of our own hearts, we withdraw the approbation given to the Colonization Society, and transfer our approbation and patronage to the cause of abolition.

8. That it is the duty of Covenanters not only to encourage the operations of the benevolent for the relief of the oppressed, but also to avail themselves of the opening which these afford for disseminating the principles of our church, especially for vindicating the paramount authority of the divine law in regard to social relations and actions.

In regard to this, too, we ought to be thankful and take courage that this sentiment becomes more and more prevalent among abolitionists.—In one of the addresses of the Ohio Anti-Slavery Society on the duties of the churches, this sentiment is set forth. 'It is vain to say that slavery is a political evil, that ministers should not interfere with politics. Will such an excuse avail at the bar of God when the judgment shall sit? The gospel ministry are sent to be the light of the world. The Saviour says they are the light of the world. Who but the ministers of Christ are to enlighten civil government? *The sacred scriptures are the standard of morals for government as well as for individuals.*' Should not the Covenanters, who have labored so long and suffered so much for this principle, rejoice that men of talent, moral worth, and influence are helping us to propagate that great truth which is the seed-bud of all our peculiarities as a professing people, and which must be laid at the foundation of the millennial temple?'

A NEW SOCIETY.

The following is an extract from a letter dated Lyme, (N. H.) Nov. 21, 1836.

* * * We have just formed an Anti-Slavery Society here in town, without meeting with any serious opposition. There was a little drumming and sounding of tin horns and goose quills around the building where the meetings were held, which served to stimulate us, and convince us that our cause is a good one, for we do not believe the devil would send his understrappers to oppose his own work. A. S.

I remember well, when, ten years ago, a temperance society was formed in the above town, in consequence of the labors of Jonathan Kittredge, Esq. who has since become so well known by his philanthropic exertions in that noble cause. The *same means* were then adopted to prevent the speakers from being heard, when they described the ravages of intemperance, and, as I do not believe any new class of men have learnt the trade, I must suppose that these noble defenders of slavery are the same class of men who then volunteered to shield the poisoned cup from its fearless antagonists. Though I would not open any wounds which time has healed, yet it is well to look back to the old landmarks. I was but a small boy at the time I allude to, but a scene which I witnessed at a town meeting soon after the temperance society was formed, retains as distinct a place in my recollection as if it occurred but yesterday. There was a large party in town who had 'bound themselves by a curse,' that they would never work for a cold water man, nor vote for him to any office. While the town meeting was convened, I saw a prominent member of one of the churches in Lyme, with a bottle in his hand, haranguing a company of regular rum drinkers, and exhorting them to maintain their liberties. Certain, church members of the present day had better be cautious how they cause their children to blush for their reputations.

Boston, Dec. 19, 1836. N. S.

COMMUNICATIONS.

IMPORTANT TESTIMONY.

NATCHAUG, Dec. 11th, 1836.

BR. GARRISON:

Believing it might be interesting, I send you the doings of the *Rhode Island and Connecticut Christian Conference*, on the subject of Slavery.

The following resolution was offered at its last session:

Resolved, That we equally regard the rights, safety and well-being of the white and colored population of our country, and that we will cheerfully co-operate in any measures for their improvement: that the involuntary servitude of human beings to their fellows is an infraction of Nature's law: Therefore, the unnatural relation of master and slave being productive of evil, misery and sin, ought to cease.

This resolution was referred to a committee, who made their report to the Session held in Coventry, R. I., 8th inst.; which was accepted, and the resolution passed unanimously, with the exception of two. The report of the committee is inclosed.

Your Committee, to whom was referred the resolution respecting Slavery, would respectfully offer the following report:

They have considered their duty embraced in three propositions: 1st. To examine whether the sentiments, contained in said resolution, are truths in accordance with the spirit of Christianity; and, if so, 2ndly. Whether the present state of the public mind is such as to require those principles to be more conspicuously held forth, and more imposingly and faithfully applied: and, 3rdly. Whether it is a proper subject for the action of the Christian Church.

First, then, your committee are of opinion, that there can be no controversy on any sentiment contained in said resolution, other than that expressed in these words: 'the involuntary servitude of human beings to their fellows, is an infraction of Nature's law.' If this sentiment is admitted as correct, there can be no more doubt that slavery is productive only of wickedness and misery, than that any or all opposition to God is only and always productive of sin and evil. The God of Nature, the Creator of the human mind, is the Author of Christianity. He fitted and adapted christianity to direct and govern the minds he had made. Hence, an unnatural state of innocent human beings can never be sanctioned by christianity or its Author. We do not say but slavery has been awarded to the transgressor, as a punishment: the Jews were directed to enslave some of their idolatrous enemies, while others they were commanded utterly to destroy. If any can now be justified in enslaving their fellows, from the fact that the Jews were permitted to hold slaves; why may they not be justified in killing those who happen to be their enemies from the fact that the Jews were commanded by God to kill theirs? The fact is as applicable in the one case as the other.

The prophecy of Noah is also much relied upon to uphold slavery: 'And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.' Allowing that all slaves are the descendants of Ham, (of which there is neither proof, nor probability,)—allowing this prediction had reference to the slaves in this country, it would not justify their oppressors in the least. Jesus predicted to his disciples, that 'they should be hated of all men for his sake'—yet that hatred is not justified. It is said in scripture, 'If any man will live godly, he shall suffer persecution'—but who believes that persecutors are justified by this prediction? Although the death of Christ had long and frequently been foretold, yet his murderers did it with 'wicked hands.' When Noah's prediction is claimed to support slavery, it involves a principle which makes slavery most shocking and detestable:—The descendants of Ham were to serve their brethren. If this is applied to slaves at the present day, it recognises the slave as a brother to his master. The man who can reduce a brother to a state of slavery, or keep him in it, feeling he is his brother, for whom he should be willing to lay down his life, can neither fear God nor regard man.

In examining the arguments brought from the New Testament to justify slavery, we find them principally founded on the exhortations or requirements to servants to obey their masters, &c. It is inferred from this, that the apostles justified this relation, else they would not have enjoined obedience. But it should be remembered, that they enjoined obedience, not only to the kind, but to the froward, and gave this reason—'that the name of God and his gospel be not blasphemed.' For the same reason, the disciples, if smitten on one cheek must turn the other also: not that the smiter was approved, but sometimes it is the duty of believers to suffer themselves to be defrauded.

Your Committee have observed, (so unnatural and abhorrent is slavery to the human mind,) that the abettors of it generally, if about to sustain it from the Bible, preface their remarks with concessions, that they believe it wrong, a great evil, &c.; and then they try to make it out that the Bible justifies it; thereby showing their opposition to what they suppose the Bible sustains. Your Committee therefore fully believe, that slavery is unnatural, opposed to God, nature, and religion; that wherever it exists, it is a barrier to all improvement—in opposition to light, liberty and love—and that Christianity, philanthropy, justice and mercy, as well as economy and the light of the present age, all demand its immediate and entire extinction.

2ndly. Your Committee find much to regret, in view of public sentiment on this subject. More than two millions of human beings are now thus enslaved in the United States, besides the millions, which, for two hundred years past, have lived and died in this degraded condition. They find that in more than one of the States, a *majority* of the people are only esteemed as the goods and chattels of a *minority*; that the slave population increases more rapidly than the free; and that although slavery is utterly repugnant to the spirit of our government and institutions, yet the great mass of the people, most of our rulers, and a great portion of professed Christians, are either in spirit its advocates, or indifferent to its existence. Many ministers, instead of carrying the gospel to the poor, are advocating the perpetuation of their bonds. Your committee therefore, are compelled to say, that the long continuance of slavery in our country, its wide-spreading and direful effects, the threatening aspect it *has* of late presented to the freedom of speech and the press, and the contamination of the various churches with its loathsome spirit, do demand, that the principles embraced in your resolution should be held forth most conspicuously to the world, and impressed indelibly upon the heart.

3rdly. Your committee believe it the duty of the church to act on this subject. The church should be the pillar and ground of the truth—the light of the world. Their allegiance, above all, is to God and the truth. The principle of right and justice, to which they are bound, existed prior to, and independent of all human laws. Human legislation can never alter those principles, or absolve or lessen the obligations of christians to them. Slavery being legal, does not alter the crime: any wickedness may be made legal by human legislation, but its criminality before God is not lessened. If murder was required by law, it would still be criminal, and no less murder than if prohibited. Christians, then, are under equal if not greater obligation to testify against those crimes which corrupt legislation legalizes, as against those which human laws condemn. What! must the church not testify against wickedness, if it have law on its side? Or must it not rather have no fellowship with the unfruitful works of darkness, but faithfully reprove them? Your committee therefore recommend, that this conference adopt said resolution.

Signed by E. S. and D. B.

Next the following petition was adopted *by every member of the Conference*:—

TO THE CONGRESS OF THE UNITED STATES.

Your petitioners, inhabitants of the States of Rhode Island and Connecticut, Ministers and Delegates from the several Christian churches in those States in Conference assembled, beg leave to represent to your honorable body, that the people having invested in you 'exclusive legislation in all cases whatsoever' over the District of Columbia, we can look to no other source but the action of your honorable body, to abolish slavery and the slave trade in the capital of our American Republic.

Your petitioners most religiously believe, that liberty, humanity, mercy, philanthropy, justice and christianity, all demand, as with the voice of our Creator, the entire extinction both of Slavery and the traffic in our fellow-beings within the Capital of our enlightened and christian country.

Your petitioners, therefore, respectfully and most earnestly entreat your honorable body to pass such laws as you in your wisdom shall think just and proper, for the entire abolition of slavery and the slave trade in the District of Columbia, &c.

Done by unanimous vote in the regular quarterly session of the Rhode Island and Connecticut Christian Conference in session in Coventry, R. I., this 8th day of December, 1836.

Signed by order, and in behalf of the said Conference.

ELIAS SHARPE, *Moderator.*
NATHANIEL STONE, *Secretary.*

The following preamble and resolution were unanimously passed in said Conference, which I should like to have you publish, if you think proper:

'Whereas, our most highly esteemed brother SAMUEL J. MAY, who, for a number of years, resided within the bounds of this Conference, has recently removed to a distant field of labor—and from his known worth and rare virtue, has left behind him hundreds who still feel bound to him by a thousand grateful ties.—Therefore,

Resolved, That the reputation he enjoys as an enlightened Christian minister, as a pure-hearted philanthropist, as a successful advocate of human rights, and as an uncompromising foe of tyranny in all its forms, is a reputation by him richly deserved: and while we deeply regret the loss this community has sustained by his removal, we will follow him with our best wishes and prayers for his continued usefulness and happiness.

May God prosper you! E. SHARPE.

☞ Right to the point!—Will all our delinquent subscribers *immediately* do likewise?—ED. LIB.

'IMMEDIATISM, NOT GRADUALISM.' GOOD!

Theological Institute, E. Windsor, Dec. 12, 1836.

DEAR SIR:—This day I received the Liberator, and an inclosed sheet, headed with the above very appropriate motto. Now, Sir, I am a staunch advocate of immediatism, both in the '*abstract*' and concrete; but I frankly confess, that my practice has not been in every respect in accordance with this principle. The appeal contained in the extra sheet was a timely one, and as I have been benefited by receiving it, I intend you shall be profited by giving it.

When my paper was handed me this morning, I gradually tore off the wrapper; I then gradually unfolded it, and finding a something in it, I gradually unfolded that also; when lo, and behold, the first word that caught my eye was, '*Immediatism.*' I immediately began to read; I immediately read this question,—'Have you paid for your paper for the past year?' I immediately pronounced myself a delinquent. I immediately determined to cancel the debt. I immediately took up my account-book to ascertain the amount due. I immediately perceived that I became a subscriber on the 1st of July, 1835. I immediately saw that the first six months of my second year had not yet expired, and if payment was made immediately, (before the close of the current month,) it would still be in advance.—I immediately saw that $2,00 would settle the demand. I immediately found I should have trouble in getting the precise amount, as 1s, 2s, and 3s, are not current in Connecticut. I immediately ran to the merchants to obtain, if possible, a $2,00 bill, on some Massachusetts Bank. He immediately obliged me, and I immediately returned to my room, and immediately gathered pen, ink and paper, and immediately commenced writing this letter, which I shall immediately finish, in which, I will immediately inclose the amount due, and immediately forward it to the Post-Office, which (unless it happen to share the fate of the Charleston packages) will go immediately to Boston, and be immediately carried to your Office, and you will immediately read it, and I doubt not immediately credit the inclosed sum to my name, and immediately forward a receipt. If, however, you demand $2,50 from all those who do not pay at the beginning of the year, please to signify it on the back of the receipt, and I will immediately forward you another dollar.

Yours, henceforth, more true to the sound and unimpeachable principles of immediatism.

ROYAL REED.

MORE KIDNAPPING.—It is stated to us on good authority, that on Monday the 5th inst., five colored men were carried in irons on board the steamboat Independence, and shipped to the South as fugitive slaves. As no persons have been arraigned before the city courts as fugitives, it is supposed that these persons, like Peter Lee, of Rye, were literally kidnapped and hurried off to the South without the form of trial. It is not yet fully ascertained who the villains were that were concerned in this affair. It is supposed, however, that the wretch Boudinot was one of the gang; and if so, that he arrested them under his pretended warrant from Governor Marcy.—Such facts need no comment. They are too horrible for comment. And yet these human tigers walk abroad in New York, with impunity.—*Emancipator.*

DISTRICT OF COLUMBIA.—Now is the time for petitions. Abolitionists should bestir themselves. Not a moment is to be lost. The present session of Congress is a short one. Let the circulation of petitions be completed at once, and the petitions be forwarded to members of Congress for presentation.—*Ib.*

TRUTH IS MIGHTY.

MR. EDITOR—This will give you the cheering intelligence, that the cause of suffering humanity, for which you have shed many a tear, and uttered many prayers, is fast advancing in this county. A simple statement of facts will prove my assertion. Last fall, directly after the despots of South Carolina had plundered the mail, and committed to the flames those messengers of truth and mercy which were sent by the abolitionists to enlighten their souls, (rendered dark as midnight by injustice, violence and guilt,) and to melt down their relentless hearts in compassion for the sighing prisoners, a meeting of the young men of the Borough of Gettysburg was called, to condemn the principles and measures of abolitionists. At the appointed hour, the Court-house was filled with the enemies of the advocates of impartial freedom. But, as soon as they began to hurl their anathemas at the heads of abolitionists, there appeared in their midst, the tall and fearless advocate of the injured slave, as well as the able defender of the abolitionists, and of their principles and measures, viz. Rev. WM. M. REYNOLDS, Professor in Pennsylvania College. This worthy, pious and learned man was assailed with the utmost malignity by one lawyer Cooper, who was the chief speaker of the pro-slavery men, and who also traduced the abolitionists, charging them with practical amalgamation, &c. &c. In vain did Prof. Reynolds protest against his charges; in vain did he bring forward the declaration of the National Society, as published by their Executive Committee, in reply to their enemies last fall. As the spirit of slavery always has done, so did it then; as often as it was defeated, so often did it return to the charge; and, finally, succeeded in passing a string of invectives against our principles and measures. A few months after this occurrence, Mr. Gould visited our village, and was publicly opposed by the same lawyer. Nevertheless, he sowed his seed, and went away. As soon as he departed, a few pious colored persons formed an anti-slavery monthly concert of prayer. Meeting regularly in some private house, they have poured their prayers into the ear of the God of the oppressed; their tears have fallen at the feet of the good Samaritan;—their sighs have moved the bowels of Him who saith, 'Thou shalt love thy neighbor as thyself.' If it be asked, has God answered these prayers? Hath he listened with complacency to these despised children of America? Let the following answer these questions:

About three weeks ago, a call was given to the friends of the anti-slavery cause, to attend a county meeting on the first Saturday in December, for the purpose of electing delegates to the approaching Convention, which call also stated, that it was probable an anti-slavery society would be formed. The appointed hour came, and the anti-slavery men flocked to the court-house, peaceably to form a society, and send delegates to the Convention. But Satan, seeing that organized action was about to be made against his iniquitous empire, rallied his forces, and came to the charge against us. *Saints and sinners composed his phalanx;* and, O shame for Christianity! *the priest led the van.* Yes, he who was set by divine Providence to plead the cause of the captives, was heard to plead against them. But to return; as soon as the meeting was formed according to custom, Prof. Reynolds offered a resolution to form an anti-slavery society, which he supported with an able speech. As soon as he ceased, Rev. Richard M. Bond, the minister alluded to above, and Pastor of the M. E. church in the place, being the captain-general of the pro-slavery men, offered certain resolutions as a substitute for Prof. Reynold's; in which he declared that Congress should admit no more slaveholding States into the Union; that Congress has the right of abolishing slavery in the District of Columbia, &c., but that it was inexpedient to form an anti-slavery society. He supported his resolution by a mock-philanthropic speech, in which he stated that he had given 1000 dollars to the cause of the slave—meaning, as I suppose, colonization;—that when he labored in the South, he had 1100 slaves under his pastoral care;—that he had seen their masters and mistresses, with their sons and daughters, weeping and praying over these slaves, &c. &c.; but that now he could no longer labor among them, and that this was caused by anti-slavery societies; that the anti-slavery societies would effect as much in the South, as a banking institution, formed among the colored people in the South, could ever effect in the North; that there could be found more men in the South opposed to slavery than could be found in Pennsylvania. He poured crocodile tears over the hapless slaves, but in the same moment declared that he was opposed to the anti-slavery societies, though he was a thorough anti-slavery man!!!

Lawyer Cooper* aided him with a flaming speech, in which he belched out amalgamation, (for this is his everlasting theme,) and many other vile things against the abolitionists; at the same time declaring himself the friend of the slave, and an anti-slavery man; and not forgetting to adorn the slave with the epithets of vile, mean, ignorant, degraded negro. He said that South Carolina had given 100,000 dollars to the Colonization scheme!! He was aided by Smeiger, and again by Bond. Prof. Reynolds was supported by Dr. Martin, Payne, and Bennet; the two former are theological students in Wittenberg Seminary. In a word, the pro-slavery men were so violent in their opposition, that for the sake of peace, the anti-slavery men retired to the school-house of Capt. Clarkson, the burgess of the village, and after some deliberation, adjourned the meeting to six o'clock, P. M. At six, we met in Pennsylvania College, and formed an anti-slavery society. Many of the theological students joined, and a few of the collegiates. The meeting then adjourned, as it was late, to the 14th instant, when delegates will be chosen for the Convention. Strange to tell, the pro-slavery men remained in the court-house, and elected eight delegates, whom they intend to send to the Convention!! For what purpose? Why, to oppose, and, if they can, disconcert the plans of abolitionists.

Now, Mr. Editor, let the alarm be sounded. Remember, if these men appear, they will do so as 'anti-slavery men'—for thus have they named themselves,—but 'they are wolves in sheep's clothing.' Let the abolitionists of Pennsylvania have their eyes open. As soon as they have given publicity to the names of their delegates, I shall send them to you. Servant of God, onward—onward! The Lord will lead thee to certain victory.

Yours, in bonds with the oppressed,

TRUTH.

GETTYSBURG, PA., Dec. 8, 1836.

* Cooper is the son of a slaveholder—now resident in Maryland.

DOMESTIC TRADE.—The brig Isaac Franklin, arrived at New Orleans on the 5th inst. from Alexandria with *two hundred and fifty-five slaves.* Legalized piracy.

LETTER FROM PROF. REYNOLDS.

GETTYSBURG, Nov 21, 1836.

We have made arrangements for forming a County Anti-Slavery Society here, in the course of a week or so. Appearances are thus far quite favorable. Indeed, I am quite astonished at the changes which have taken place here within the course of the last eighteen months. Two years ago it would have been difficult to find half a dozen men amongst us professing anti-slavery principles. Now, the call for a *State Convention* has been signed by some of the most influential men in the County. Every press in town, (we have *three* papers published here,) has inserted our call—not one has opposed—and one, and that by far the most extensively circulated, has for some time past openly avowed anti-slavery principles.

But we do not flatter ourselves that all opposition is at an end: indeed, we may yet find it very violent, as we are so near the Maryland line: some of us are from that State, and many more have connexions and constant communication with it.

Mr. Gould lectured here last winter, and an attempt was made to put him down, but this failed; but, of course, those engaged in that business are not yet over their mortification.

Have you yet seen any thing of Duff Green's project for a 'Southern Literary Company?' It is intended to be an immense monopoly for the manufacture of scool books, so as to destroy the circulation of those published in England and the North—all of which, he says, are tinctured with morbid feeling and sickly sensibility. It is a further developement of the ideas and plans of Messrs. Calhoun, McDuffie, & Co.—takes the highest (or lowest) ground on the slavery question, maintaining the excellence of the institution, the inferiority of the colored race, together with the morality and scriptural righteousness, if not obligation, of the whole system. Our northern statesmen, or, if we have no such persons, even our petty politicians, ought to see to this matter; for, not only is the assertion roundly made, 'that the moral influence of the United South, acting on any measure of public policy, has always carried, and always will carry, enough of the material which floats between the parties, to determine it,' but a scheme is brought forward for increasing and perpetuating this controlling power. Let the free laborers of our land, the hardy farmer and the industrious mechanic, see to it, lest, by an unholy alliance between the capital of the North and the South, they become what it is always asserted, by that proud pampered aristocracy, that they are slaves in fact, if not in name.

I believe I some time since expressed it as my opinion, that Pennsylvania would become one of the most energetic laborers in the Anti-Slavery cause. Events are daily occurring, which strengthen this conviction. It is hoped and expected, that the Harrisburg Convention will give a great impulse to our movements, by uniting our efforts, making us acquainted with each other, and devising some wise plan of operations. I trust that in another year, county societies will be organized from the Delaware to the Ohio, and from Lake Erie to Maryland. With the blessing of God, we shall soon awaken our honest yeomen, concentrate all our moral influence, and remonstrate in a voice that will command respect.

But I must close this letter, (which has already consumed too much of your time,) by expressing the sincere wish that you may long be spared to labor in that holy cause to which you are devoted.

Yours, respectfully,

WM. M. REYNOLDS.

SPIRIT OF FREEDOM IN MANSFIELD.

The Mansfield Anti-Slavery Society met for the first time, on Monday, Dec. 5, 1836, at the Rev. Mr. Morton's meeting-house, for the purpose of organizing themselves, and choosing their officers. The following constitute their board of officers, and were chosen by a unanimous vote:

President—Dr. Hezekiah Skinner.

Vice President—Capt. Schuyler Shepard, Otis Allen, Knight Day, Stephen S. Sherman.

Recording Secretary—William Grover.

Corresponding Secretary—Isaac Stearns, Jr.

Treasurer—Stillman Cobb.

This Society is auxiliary to the Massachusetts Anti-Slavery Society, and now numbers about THREE HUNDRED members, men and women. It is expected several more will add their names. Thus the public can see the bad intentions of the late mob in Mansfield frustrated. It is publicly known, that they attempted to prevent a large audience hearing Mr. C. C. Burleigh lecture, by the beat of drums, &c. on the 10th of October last.' But, instead of the sound of the drum having the effect to drive off abolition principles, it has had a tendency to rivet them the stronger into the minds of the honest yeomanry of the town. The mob may learn, that the sound of drums may drive off rats, but they will not drive off principles. For the discouragement of future mobocrats, I would state the fact, that the most sensible part of those who took part in the mob in Mansfield, are heartily ashamed of their conduct, and would not again be found engaged in such a disgraceful scene.

The following resolutions were offered by Isaac Stearns, Jr. and passed unanimously:

Resolved, That we view with abhorrence, and record our decided disapprobation of the late attempt to prevent the citizens of this town from hearing lectures upon the subject of slavery—that we consider it the legitimate fruits of slavery—that the same despotic system which holds the black man in chains, would crush the liberty of the whites in the northern states, and render them the mere vassals of the slaveholders of the South, and men of similar aristocratic feelings in the North.

Resolved, That it becomes the duty of every intelligent man and woman, to contend earnestly for the 'inalienable' rights which our Creator has given to all mankind; and that no man, or body of men, have any right to invade or take them away, without infringing upon the prerogative of Jehovah, and committing a great outrage upon his fellow men; and that we are resolved to maintain the Declaration of our Independence, which says that 'all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among them are life, liberty, and the pursuit of happiness,' all of which slavery directly violates.

Resolved, That we consider the system of American slavery to be in direct opposition to the sentiments contained in the Declaration of American Independence, which our fathers fought, and bled, and died to establish—and in violation of the benign principles of Christianity, which teach us to love our neighbor as ourselves, and to do to others as we would wish them to do to us—and a most gross and palpable violation of the rights of others, and ought to be immediately repented of and forsaken.

Resolved, That we consider stealing human beings, and reducing them to slavery, as so much more a greater crime than robbing a man on the highway of his money, or stealing his property, in the same proportion as a man is of greater value than his property.

Resolved, That the consideration, that slaveholders have inherited their slaves from their fathers, is no mitigation of the sin and wickedness of continuing to hold them, any more than any other wickedness, which their fathers were guilty of, is any palliation or excuse for following in their guilty footsteps; but, on the contrary, according to the dispensation of God, as revealed in the scriptures, their guilt is increased.

BOSTON,

SATURDAY, DECEMBER 24, 1836.

LETTER FROM GERRIT SMITH.

In view of the sharp reproofs which I felt it to be my duty, some time since, to administer to this noble-hearted, though then erring philanthropist, for his advocacy of the Colonization Society, I feel that nothing can more happily illustrate his magnanimity and kindness toward myself, and his hearty espousal of the anti-slavery cause, than the following letter. It will be seen that it comes without solicitation,—that it was spontaneously elicited on reading an article in the Liberator, setting forth its present necessities. I trust he will excuse the liberty I take in publishing it, as it will undoubtedly prove of real service to the Liberator at the present time, and gratify a great multitude of anti-slavery friends both in this country and in England.

CITY OF NEW YORK, DEC. 13, 1836.

MY DEAR FRIEND,

I am sitting in the Anti-Slavery Office, and I have just laid down the Liberator of 10th inst., in which there is an editorial article, setting forth the necessities of that paper, which is, and ever should be, dearer to the heart of the thorough American abolitionist, than any other anti-slavery periodical. I have sometimes found fault with the temper and taste of passages in the Liberator; so have many other abolitionists. But whether justly or not, is a matter of no moment by the side of the fact, that the Liberator broke ground in our great and holy cause—that it has been, and still is, a most able and eloquent defender of that cause—and that, whatever may have been its errors, they have not sprung from dishonesty or timidity. The discontinuance of the Liberator would be deeply reproachful to our abolitionists, and would furnish the enemy with an occasion for the wildest exultation. It would be also exceedingly cruel to yourself, to subject you to the painful necessity of seeing your paper die for the want of patronage. Accept the enclosed check* as a contribution towards ridding the Liberator of its pecuniary embarrassments.

In common with your numerous friends, I am much concerned for your health. That the Lord may mercifully restore it, is the prayer of

Your friend, GERRIT SMITH.

* For *Fifty Dollars.*

JOHN R. McDOWALL.

The death of this martyr in the cause of perfect Individual Purity and of National Virtue, is an event more to be deplored than the extinction of an army of worldly patriots, or a congress of politicians. It has occurred unexpectedly—humanly speaking, prematurely; yet if

'That life is long which answers life's great end,'

we may not regard him as having fallen in early manhood, but as having arrived at the maturity of age. If it has seemed good to the Author and Rewarder of all excellence, that he should early exchange the trials of an evil world for the joys of heaven—if our temporary loss is his eternal gain—who will murmur at his sudden demise? Thanks be to God, that the success of a righteous cause is not dependant upon the earthly existence of any individual,—though he condescends to use, own and bless human instrumentality in the prosecution of that cause. Doubtless, the sudden removal of a brave pioneer is sometimes productive of more benefit than the prolongation of his life would accomplish; because it throws his followers upon their own resources, and brings forth latent energy and zeal, which nothing but a calamitous exigency could awaken—and because it is a solemn admonition not to trust in an arm of flesh. An increase of individual responsibility often begets a new spirit of enterprise, makes moderation all activity, gives confidence to timidity, kindles mere approval into burning enthusiasm, and crowns weakness with victory. May it be so in the present case! Surely, the true friends of Moral Reform will not be dispirited by the loss of its champion. The contest with licentiousness is not to cease, because he has been taken away, but to be carried on with unabated vigor. If the lewd and adulterous imagine that henceforth they may practice their evil deeds with impunity, let them be quickly undeceived. Let them know and realize, that it is not man, but a God of infinite purity who is in the field against them, and that 'whoremongers and adulterers he will judge.'

McDowall was a christian reformer. Of course, like the Saviour, he made himself of no reputation, but was hated and proscribed as a dishonor to mankind, and a blot upon the character of his country! He was particularly offensive to the Rabbis, the Chief Priests, the Scribes and the Pharisees. All that was polluted in human nature revolted at his presence, and took up stones to stone him. The hireling priest, who had obliterated the seventh commandment from the Decalogue, denounced him as a panderer to vice! The reputable fornicator felt his virtue to be shocked by the indecency of his 'Journal!' The abandoned prostitute cried out against him, as did the wife of Potiphar against Joseph! All the suffrages of the Sodomites residing at the Five Points, in New York, were cast against him, as one injurious to the morals of society! In pleading for purity, he was accused of abetting profligacy; in denouncing licentiousness, he was said to delight and stimulate the licentious; and his excellent Journal was presented as a nuisance by a Grand Jury of impure men! A similar charge was brought, more than eighteen hundred years ago, against the Light of the world. Jesus came to teach men to lead a life of self-denial; and it was said of him—'He is a wine-bibber and gluttonous.' He came to die, the just for the unjust, and they said,—'He hath a devil.' Monstrous calumny!

McDowall was an *honest* reformer. His heart was in his work, and self was forgotten. He spoke and wrote in a plain, straight-forward manner, in the language of robust virtue, without deceitfulness of phraseology, and always to the purpose. It is not true that he ever gave offence to gospel modesty; but he certainly engendered anger in the breasts of the secretly impure, the affectedly immaculate, and the positively vile. If the church was too corrupt to tolerate his exposures of the sin of licentiousness, we cannot wonder that they excited the malevolence of the world. How tremendous was the strife which he had to wage, alike with 'professor and profane!' But, though overborne by numbers, he was not conquered—though cast down, he was not destroyed. Happily, he did not stand alone: thousands of the best men and women in the land rallied around him, and gave him their prayers, their approbation, and their assistance. All the 'ultra' virtuous were enlisted on his side.

In labors, he was abundant; his zeal was according to knowledge; his benevolence was spontaneous and self-sacrificing—for, like the widow with her two

mites, he cast into the treasury of the Lord all that he had: his courage and perseverance were deserving of all praise. Perhaps he had too much sensibility with regard to ecclesiastical disapprobation and church censure, and suffered accordingly. He could easily bear the assaults of the lewd and intemperate; but to be denounced and proscribed by so large a number of the professed disciples of Christ, was discouraging to his efforts, and lacerating to his feelings. Not that he faltered, for one moment, in his course, or was disposed to compromise an iota of principle, in consequence of this treatment; but it, probably, too deeply troubled and depressed his spirit. He who attempts to effect a signal reform in the manners or morals of a people, should first become deaf, dumb, and blind,—in one word, *dead* alike to the applauses and the censures of mankind. Approbation or condemnation by this or that church, synod, conference, or presbytery, ought not to have the weight of a feather in the scale of duty: it is of no consequence whatever before God. The reformer, firmly convinced that the cause which he espouses is righteous, and that 'the battle is the Lord's,' should not be disheartened, even though all christendom be arrayed against him. It was a soul-trying commission which was given to the prophet Ezekiel—and yet how faithfully he executed it!

'Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.

For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.

And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hard-hearted.

Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

As an adamant, harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.'

The reformer, then, is to be no respecter of persons, and to make but one estimate of mankind. He will place them all upon the same dead level of equality. In his eyes, a doctor of divinity will not overtop a pious fisherman. He will care as little for protestant as for papal bulls—for orthodox as for heterodox excommunication. What if a corrupt church repudiate him? Does he become less pure by the separation?

Like a wise physician, McDowall felt that in order to effect a cure, it was first necessary to ascertain the nature and extent of the disease. The patient, too, was to be made to understand his real condition, before an effectual remedy could be administered. The examination was as revolting as it was necessary.—Spiritual quacks interposed, and declared that the old gospel method of cure was too vulgar and unfeeling to be used in the present case. Many had such sensitive hearts, that they could not bear even to look upon the rottenness thus exposed to view, but, like the ancient Priest and Levite, passed by on the other side. Others, and especially the patient himself, became furious at so public an exposure before the world, and talked impudently about assailing private reputation, and preventing public usefulness—&c. &c. But all this was of no avail: a probe ('Thou shalt not commit adultery,') was thrust into the wound, even to the bone, and a healthy action was at once excited in the system.

McDowall excited popular clamor against himself—

1. Because he did not consult the rabbis in the land—or, if he did, because he would not follow their advice, not believing in their infallibility.

2. Because he was as poor in this world's goods as he was rich in faith.

3. Because he persisted in calling things by their proper names.

4. Because he implicated both the ministry and the church, and proved that they were blameworthy.

5. Because he would not be awed into silence when he knew that he stood in a minority, and that those who sat in Moses' seat frowned upon his proceedings.

6. Because all his charges and statements were true, respecting the impurity of the nation.

Antony is made to exclaim over the dead body of Cæsar—

'The evil that men do lives after them;
The good is oft interred with their bones.'

Never—'the good' that men do cannot be entombed; it is indestructible. The labors and example of Mc Dowall will mould and influence a long line of posterity.

As a matter of course, he must have died very poor, leaving his family no inheritance but his virtuous name. We have been told that his wife zealously seconded his noble efforts, and cheerfully sacrificed every available comfort in order to rescue the victims of licentiousness. Will not the friends of Moral Reform remember her in her destitution? Let relief be given promptly—generously.

The New York Evangelist says—

During the early part of his sickness, his mind was much exercised with eager desires for the baptism of the Holy Ghost. At length he gained the victory, and his soul seemed to be made 'like the chariots of Amminadab.' So says a friend who was present. He wished to hear the prayers only of those who had drunk deeply at the fountain. His thoughts ran constantly on the theme of his recent communications in the Evangelist, 'Read the Bible through.' He wanted all Christians to read the Bible, that they might apprehend 'Christ and him crucified.' To the writer he left a message, 'Tell him to urge the importance of reading the Bible through.' When his wife asked him, 'Are you not afraid to die?' he replied, 'Afraid? no. Legions of angels are waiting to conduct me through, and Jesus will go with me.' He prayed fervently for his enemies, and expressed only sentiments of forgiveness towards them. In this frame he was seized with spasms, and spake no more, till, as we trust, his tongue was loosed in the upper sanctuary.

The following letter is a just tribute to the character of McDowall:

FUNERAL OF MCDOWALL.

New York, Dec. 15, 1836.

Dear Brother Garrison:

You, who have felt in your soul the bitter effects of persecution for Christ's sake; who, for your love for God's poor, despised, and outcast children, have been exposed to all contempt and obloquy from the proud, and rich, and *vicious*, in Church and State, know how to feel for those who are similarly tried and persecuted. I know your noble and tender heart feels for those who are condemned at the bar of civil and ecclesiastical tribunals, and denounced in Church and State, for lifting their voices against the sins of the church and the world. All the friends of humanity, of moral purity, and of human rights, feel that the Liberator is, *ex officio*, the 'Refuge of the Oppressed.' A fellow laborer and sufferer in the great cause of Reform may therefore claim a right in your invaluable paper.

John R. McDowall is dead. I have just returned from his funeral, attended in the Tabernacle. A multitude assembled to show their regard for this man of God, and I could but feel that men and women, who are thoroughly engaged in behalf of our beloved colored brethren, are engaged in every good thing.—There they were around the body of McDowall. The friends who stood by him in life, did not forsake him in death. And there, too, were many of our colored friends, whose tears flowed over his grave. These felt that they had lost a friend. McDowall was the friend of the friendless. He took his place with those who are cast out and despised of men. Like his divine Lord, he went after the despised and down-trodden, to bring them back to God; and our colored brethren all feel, that the friend of the poor and friendless, is their friend. They claim him as their own. To me it was an affecting scene. My soul was bowed in silent anguish before God. New York has lost a friend. Every family circle in this land—the whole nation, has lost one of its purest and most devoted friends.—Has he not rebuked the sin of licentiousness in city and country—in the church and the world? He has: his voice has been heard throughout the land, and it has aroused a slumbering world. His voice has started a polluted church and a polluted ministry combined to cover up sin, and to blot out God's holy command, '*Thou shalt not commit adultery.*' Now that warning, rebuking voice is hushed in death, a shout of joy seems to come up from hell, and is echoed back by all the adulterers, and fornicators, and unclean in the church and the world. Will the third Presbytery in New York join in this hellish jubilee? What else could be expected from them, considering their treatment of our departed brother? But no—I will not think it. Though they have persecuted him with unrelenting injustice and cruelty, to the very gate of heaven, I do hope in God their hearts will now relent, and that they will make what reparation they can to his family and his friends.

Do you know that the voice of McDowall has been a terror to slaveholders? It has to some. For is not every slaveholder an adulterer and fornicator? I must believe that slaveholders, in denying the right of marriage, and in raising slaves for the market, are actually adulterers, or accessory to adultery. Such I believe they will be regarded in the light of God's eternal truth. They cover this nation with pollution. A chaste slaveholder! compelling men and women to live in prostitution, and claiming chastity and moral purity! To all such, and their licentious abettors at the north, the voice of McDowall has been a terror. And because it was a terror, they tried to destroy his fair name. And when they could not do it—when the unclean and licentious of this city and nation could not ruin his character, and destroy his influence—the third Presbytery of New York took the matter up, and they silenced him as they supposed. But, though dead, the voice of that dear saint, McDowall, will be heard. Not all the unclean devils in hell, nor those who are combined with them on earth, can hush the voice of McDowall.

Dear brother, I could but think of you, as I sat by the departed McDowall to-day. You have been our pioneer in abolition. You have been proscribed, denounced, branded. But, dear Garrison, your voice has been, and *is* heard, and I trust in God will be heard—*viva voce*—till the last fetter is struck from the heel of the last slave. I love you, dear brother; my heart is drawn to you, for I know you love my poor, despised, enslaved brother, and that you are ready to die for him. Brother McDowall was our pioneer in the cause of Moral Reform. He was despised and cast out—yea, deposed from the ministry, because he would speak in God's name against adultery and uncleanness. Christians (?) sneered at him—mocked him—despised him. But my heart was drawn to that dear, despised brother, because I know he was pleading for all that is pure and lovely in domestic life. O, how much do the fathers and mothers of this land owe to McDowall! Thousands of families will weep over his death. He sympathized with the poor and despised, and he has died a martyr in the cause of truth and moral purity. He rests with God.

H. C. W.

☞ Though Harrison Gray Otis could sneer, in his pro-slavery speech at Faneuil Hall, at the enlistment of women and children in the cause of emancipation, yet their co-operation more certainly ensures the overthrow of slavery, and the extermination of prejudice, than any other circumstance. The rising generation will be abolitionized almost *en masse*. It appears, by the following letter, that our excellent friend, and the friend of mankind, Rev. Henry C. Wright, whose head, heart and hands are engaged in every good cause, has been appointed a Children's Anti-Slavery Agent. The agency is a new and important one, and perhaps no man in this country is so well qualified to pursue it successfully as Mr. Wright. It is unnecessary to add, that we shall always gladly reserve a place for his communications.

A NEW AGENCY.

Dear Brother:

I have been appointed, by the American Anti-Slavery Society, a *Children's Anti-Slavery Agent.*—Most cheerfully do I accept the appointment. My heart is drawn towards the children of our land. It is with them I would work—whether I plead the cause of Peace, of Abolition, of Temperance, of Moral Reform, of Christ generally. My object is to embody our children in Anti-Slavery Societies in every church, and town, and city, in the land. My theory is a simple one: Children are all born abolitionists. All we have to do is to keep them abolitionists: not let them be converted into cruel and bloody minded slaveholders. Will you admit this little notice into the Liberator, and give me a *little* place for an occasional communication on this *great* subject?

Yours, HENRY C. WRIGHT.

New York, Dec. 15, 1836.

CONGRESS.

We have watched each day's proceedings of Congress with great anxiety, to see the first movement in either house on the subject of abolition. In the House of Representatives, on the 10th inst.

Mr. Davis, of Indiana, offered a resolution directing that all abolition memorials hereafter presented shall be laid on the table, without reading.

Mr. Reed said this would create more excitement than the usual course of proceeding.

Mr. Calhoun of Mass. moved to lay the resolution on the table. Agreed to without a count.

Thus far—well. Be it observed, that it was a representative from a *free* State, (Indiana,) who dared to offer a resolution, to throw the petitions of THE PEOPLE under the table without a reading. Shame!

Friends of freedom! forward your petitions to Congress IMMEDIATELY. 'Now's the day, and now's the hour!' Send them chiefly to the SENATE.—All will be lost by delay, as the present session is a very short one, *Watch your Representatives!!*

IMPUDENCE.

The motto of the Colonization Herald is, 'Whatsoever ye would that men should do to you, do ye even so to them!' To proscribe men on account of their complexion, to hold no fellowship with them on this side of the Atlantic, to toil, and lie, and deceive, and oppress, in order to effect their banishment to Africa,—such conduct, according to the Herald, is exactly consonant with the letter and spirit of the Golden Rule!

The same paper puffs the '*generous* holders of THOUSANDS of SLAVES!' Generous men-stealers.

It modestly advertises that it would like to secure a score of portraits, to adorn the office of the Colonization Society, among which it mentions that of Wilberforce. We hope it will be gratified in this instance, and that beneath or above the portrait will be placed the following dying testimony of the sainted philanthropist:

'The professions made by the Colonization Society, of promoting the abolition of slavery, are altogether delusive. . . . To the destruction of slavery throughout the world, I believe the Colonization Society to be an obstruction. . . . I believe its pretexts to be delusive, and am convinced that its real effects are of the most dangerous nature. . . . I must be understood UTTERLY TO REPUDIATE THE PRINCIPLES OF THE AMERICAN COLONIZATION SOCIETY. *That Society is not deserving of the countenance of the British public.*'

The Herald uses the following language towards abolitionists: 'The enemy *here* is *receding*—the wave of death is driven back—the breeze of the *Simoom*, which has been so long sweeping over our land, seems to have spent its force. (!!) Whether truth has actually triumphed over *error and fanaticism*, time only will disclose. May be, like the volcano, having spent its force, the internal fires are collecting, and gathering new strength, ready to burst with increased terror and devastation.' Wait till the State Anti-Slavery Convention in Pennsylvania be held.

The Herald asks, 'Why does the black man *adhere* to our soil with a death-like grasp, when he *knows* he can never rise to that elevation to which he is destined by Providence?'

Let a colored man reply: 'We are American citizens. Our fathers were among the first who peopled this country: their sweat and their tears have been the means, in a measure, of raising our country to its present standing. Many of them fought, and bled, and died, in order to gain her liberties. And shall we forsake their tombs, and flee to an unknown land? No!' [Address of George Hogarth.]

THE RIGHT OF CITIZENSHIP.

Two free citizens of Massachusetts, one named Marcus Huntley, born in Boston, the other named William Freeman, born in Middletown, Conn., have lately been arrested in New Orleans, and thrust into the Calaboose there, on the suspicion, real or pretended, that they were runaway slaves. There they will remain at hard labor on the levee, for a few months, at the end of which time, if they fail to prove their freedom, *they will be sold as slaves into perpetual bondage!*

A letter on behalf of Huntley has been addressed, by the Mayor of Boston, to the Mayor of New Orleans, requesting his interposition to relieve this unfortunate citizen. Accompanying the letter are, a certificate of Huntley's birth, from the City Registry of births, signed by the City Clerk—an affidavit of his mother, stating the time of his birth, and giving a description of his person—an affidavit of another person long acquainted with him—and a certificate of a gentleman who knew him many years ago.

I have mentioned these documents more particularly, that the relatives of William Freeman, in Middletown, may be induced to send on similar documentary evidence, which would probably procure his release.

It is not creditable to the legislatures of the Northern States, that they tamely submit to have their citizens imprisoned and sold as slaves, in violation of the Constitution of the United States, which gives the citizens of one state the privileges of citizens in every other. It is disgraceful to the people of the Northern States, that they look coldly on, and see the sacred rights of hundreds of their colored citizens brutally trampled on by the South, when, if the same indignities were practised on a single white man, the whole North would resound with the tones of indignation and defiance. * *

☞ The long extract which we have inserted in our Refuge of Oppression, from the message of the Governor of Virginia to the Legislature of that State, will be read with interest. Every reader will be able to make his own comments. It is 'full of sound and fury, signifying nothing' but passion and guilt. After discoursing *most terribly*, it winds up with urging the *expediency* of addressing, without delay, to the non-slaveholding States, *a solemn Memorial and Remonstrance* against the proceedings of the abolitionists!! Is not this roaring like any nightingale? So! a memorial is to be the dernier resort of chivalrous Virginia! Well—let it come, and we will send one back worth two of it.

☞ Will the reader carefully compare the proceedings of the Rhode Island and Connecticut Christian Conference, and of the Covenanters, with those of the Synod of North Carolina and the Charleston Union Presbytery, on the subject of slavery, which will be found in our present number, and decide which are most consonant to the spirit of Christianity and the genius of Republicanism?

☞ The Ladies' Anti-Slavery Fair, held on Thursday last, reflected credit upon those who furnished so great a variety of beautifully wrought articles, as offerings upon the altar of Universal Liberty. Some of the most devoted abolition ladies superintended the sales—the proceeds of which will be announced, and a more particular account of the Fair given, in our next number.

☞ It appears, by the statements of our correspondent 'Truth' at Gettysburg, Pa. that Prof. Reynolds has been a stout champion of the manacled slave, against a host of enemies. 'Honor to whom honor is due.' The attitude of such a man, under such circumstances, is full of moral sublimity.

☞ Mansfield is becoming the very Lexington of our glorious cause. [See communication in another column.] So much for mobocracy! Will not the South mournfully exclaim—'Deliver me from my friends?'

☞ We tender our heart-felt thanks to our brother Potter, of the Pawtucket Record, for his frequent and earnest appeals in behalf of the Liberator. We are largely indebted to him for trying to help us out of debt.

J. G. WHITTIER.

Our friend Whittier, we regret to perceive, has vacated the editorial chair of the Haverhill Gazette. He has not occupied it in vain. He has not only 'done the *State*' but *mankind* some service, by his scorching denunciations of human oppression, and his splendid and thrilling appeals in favor of the rights of man. Whether he indulges in prose or poetry, his are 'thoughts that breathe, and words that burn.' In his valediction to the patrons of the Gazette, he says:

'During his connection with this paper, the undersigned has endeavored to maintain those principles of impartial Liberty, which form the basis of our republican institutions. Regarding domestic Slavery as a sin against God—a hideous anomaly in a government professedly free—blighting and mildew to the moral influence of our professions of free principles upon the nations of Europe—a curse in the Church—discord and danger in the State—in all things evil and full of wrong unimaginable, he has felt it to be his duty to bear a constant and consistent testimony against it. He trusts that his labors have not been altogether in vain. Never, again, until Slavery ceases to defile and curse our republic, will the spirit of Free Enquiry and Christian Liberty slumber in Essex County. Like the Greek fire, it will blaze with fiercer intensity for every effort which is made to extinguish it: and the exercise of the rights of Free Discussion, and of Petition and Remonstrance against Slavery, will increase in proportion as those rights are called in question, or denied. Cruel and lamentable as has been our indifference to the woes and wrongs of Slavery, we are not yet prepared to introduce it into the North; nor to sacrifice our own liberties for its safety and perpetuity. And it is now evident to every one who has watched the progress of the present struggle, that it must terminate in the freedom of the slaves, or the slavery of the free. The efforts of the enemies of liberty are indeed no longer disguised. We can see as it were the smoke of their furnaces—we can hear the sound of their hammers, forging fetters for our limbs; we can see the very twisting of the cords which are to bind us with the bondmen. God forbid that we should surrender at a crisis like this, one of those rights which He has given us! If the malaria and the blight of Slavery must be extended yet wider, let it not smite with barrenness the moral beauty of New-England. If oppression requires new victims, let not the land of the Pilgrims pass its own children through the fire to Moloch.

JOHN G. WHITTIER.

The editorial department of the Gazette is to be under the management of Dr. Spofford, whose talents and industry (says Mr. Whittier) cannot fail to render it an interesting and popular journal.

POWER OF THE PRESS.

A meeting of the United Anti-Slavery Society of New York was held on the 5th inst. which was eloquently and impressively addressed by Rev. John Miter, Rev. Charles B. Ray, Rev. Samuel E. Cornish and others. The following resolution was offered by Mr. Philip A. Bell, and seconded by Mr. David Ruggles. We cannot but feel cheered by such tokens of approbation:

Resolved, That the triumphant success of anti-slavery effort in Great Britain, and its unparalleled success in America, since the establishment of the 'Boston Liberator,' against incessant and determined opposition, clearly indicate a speedy issue of freedom to man throughout the world.

Messrs. Bell and Ruggles spoke at length on the merits of the Liberator, *the pioneer press*, which for the last six years has pursued its uniform, decided, and uncompromising course, unawed by the multitude or virulence of its opponents, and sustained mainly by individual effort.

The audience was completely electrified. A feeling of approbation burst forth from every part of the hall. The speaker reminded the audience of that gloomy period when the '*spirit of expatriation*' swayed her arrogant and cruel sceptre over the land; and when as members of this community many of those present convened, in solemn meeting, and nobly protested against her paralyzing and destructive influence upon the objects of her wild crusade. The American press universally cried, 'away with them'—'away with them!' The tide of feeling designed to sweep the free colored population across the Atlantic, rose higher and higher, with fearful aspect. Oh! it was at this crisis the Liberator nobly came to the rescue of the abused and oppressed, and its voice was heard in 'trumpet tones' throughout the land. That voice shook this nation to the very centre. And now witness (said Mr. B.) the pleasing change in public sentiment; how changed the tone of the American press! See the host, in the church and out of the church, under the controlling influence of the law of love, 'coming up to the help of the Lord' in this mighty conflict between light and darkness; between heaven and hell. I ask, sir, can we forget the Liberator? No, sir, we cannot—we cannot, but with the most base ingratitude.

This strain of remark produced a thrilling effect. There were present those who had felt the iron hoof of slavery upon their neck; husbands who had been torn asunder from the tender partners of their bosom, the dearest objects of their affection, and wives separated forever from those whom God had constituted their guides and protectors; and mothers, too, were there, who with painful emotion remembered a daughter now pining in chains, and writhing under the bloody lash. It was not strange, then, that a reference to the Liberator and to Garrison excited deep emotion in such an audience.

A collection was taken up in aid of the funds of the society, an opportunity given to those desirous of subscribing for the Liberator, and the meeting was closed by singing and prayer by Rev. Timothy Etoe, of the Methodist Asbury church.—*Emancipator.*

HOW WOMAN FEELS!

Whoever has a copy of 'Right and Wrong in Boston,' No. I. (and who among abolitionists has not?) we are sure will be desirous of obtaining No. II, which is full of patriotic vitality and intellectual power, in no respect inferior to its predecessor. It is well adapted for a Christmas or New-Year's gift, at once cheap and valuable. To show how Woman feels when the liberty of speech and the rights of conscience are at stake in Massachusetts, we make the following extract:

After the annual sale for the benefit of the treasury, which was undisturbed and productive, and after the quarterly meeting of Jan. 13th, held at 46, Washington-street, without molestation, we find nothing of particular interest upon our journal, until the memorable pleadings before the Legislature, in the month of March. A large number of our society were present on those occasions, listening to the proceedings with an intensity of feeling with which none can sympathise, who have not like us watched those dearest to them, the noble and true-hearted, rushing fearlessly between the pestilence and the people, that so the plague might be stayed. Those who thus presented themselves, as living sacrifices it might be, were our husbands, our brethren, and our friends. The Legislatures of five slave states had united to demand that they, and we with them, should be made to suffer under laws 'highly penal,' lest slavery should be brought into discredit by our exposure of its spirit and tendencies. Our own chief magistrate had also intimated in his inaugural address, that, as abolitionists, we might be indicted at common law. What wonder that we waited with indescribable anxiety, the result of these interviews! We had admitted into our minds the apprehension, that resolutions of *censure* might be passed, and had endeavored to fortify ourselves for the dreadful and inevitable consequences. But we had not looked to see contempt poured upon any appeal to the legislature of Massachusetts, made 'in the strong names of God and liberty.' We were mistaken indeed. How meanly subservient may a freeman become, who, for political considerations, yields the direction of his conduct to the masters of slaves? We saw amid the throng that stood listening round, the unfriendly faces of some who have both hated and believed; and our apprehensions gained the mastery of our hopes.

We were styled by the newspapers on this occasion, 'an array of beauty and fashion;' but how little could the few ladies present, merely from motives of curiosity, (and by whose means we were thus exempted from the *customary* editorial notices,) comprehend the anxiety that filled our minds? How could they enter into the horrible reality of our apprehensions? *They* had never been obliged to send their infants from their houses by night, under threats of popular fury. *They* had never been driven homeless by respectable persons, from 'the most religious city in the world,' for asserting that with God there is no respect of persons at all. To us, it was a question involving more than the interests of this life only—to them, it was but the amusement of an idle hour.

Our *hopes* preponderated, while Messrs. May, Sewall, and Loring, so calmly and yet so forcibly presented some of the grounds of remonstrance against legislative proscription—and while Mr. Garrison dwelt on the aggressions of the slave states upon the lives and liberties of northern citizens. When Dr. Follen spoke of the inevitable results of legislative action, and, though interrupted and insulted at every step, persisted in illuminating the future by the experience of the past, our *fears* gained the ascendency. It seemed for the moment, as if the last defence of freedom must give way, and the abolitionists be added to the list of the victims of oppression. But when William Goodell exposed the deep laid conspiracy against the rights of the laborer, and raised the all-prevailing cry, 'for God and the people!'—every heart thrilled to the sound. An irrepressible response went up from the assembly. We felt that liberty was safe; that many a righteous heart stood between us and sentence of outlawry; and we could have cried in deep emotion, as Washington is once said to have done, when, as he vainly strove to rally his broken van, a northern division sprung forward at his voice—'God bless the yeomanry of Massachusetts.'*

* This circumstance was related by a revolutionary officer, Lieut. Loring of Braintree, as having fallen under his observation during the war of the revolution.

DR. COX, OF ENGLAND.

The following is an extract from a letter of an American, now in England: the letter is dated London, October 8, 1836.—*Emancipator.*

'Dr. Cox is shorn of his strength and influence among the Baptists. He has been left off of a committee lately in a way very mortifying to him; and unable to conceal his anger and disappointment, he said he saw that they were determined to throw him overboard, and if so, he was prepared to resign his place on all committees, and retire from public engagements.'

Pennsylvania Convention.—There are now about *a thousand* signatures to the call for this convention, and others are being constantly received. The prospect is that that state will rally strong, for the rescue of the suffering.—*Ib.*

Conflagration of public offices.—A fire broke out in the cellar of the City Post Office, Washington, between 4 and 5 o'clock, on Thursday morning last, which consumed that, together with the General Post Office.—The cause is not yet ascertained. The books and papers of the General P. O. were saved, but every model and paper in the Patent Office was burnt. The loss of property by the burning of all the mail bags must be great; but the loss of the models in the Patent Office, that choice exhibition of American ingenuity, is irreparable. The General Post Office, the City Post Office, and the Patent Office, were in one building, and not near the other public buildings, but about midway from the President's House to the Capitol.

Texas.—Don Lorenzo de Lavala, the first Vice President of the new State of Texas, died on the 22d ult. It was reported at New Orleans on the 31 inst., that a body of Mexican cavalry had advanced to, and taken possession of the Alamo of Bexar.

It is stated that Santa Anna has been released, and is now on his way to Washington!

☞ We have received, in pamphlet form, 'A Tribute to the memory of Thomas Shipley, the Philanthropist. By Robert Purvis. Delivered at St. Thomas's Church, Philadelphia, Nov. 23d, 1836.' Mr. Purvis was appointed to deliver this eulogium by a numerous and respectable meeting of the people of color in September last; and he has acquitted himself in a very creditable manner. The respect paid to the memory of Thomas Shipley, by the colored population of Philadelphia, shows at once their gratitude for his indefatigable labors in their behalf, and how great is his loss to the cause of suffering humanity. Mr. Purvis is a colored gentleman of rare worth and fine talents, and in this 'Tribute' evinces that his heart is full of generous emotions and noble sentiments. We shall make some extracts from it next week.

Brother Garrison:—As Agent of the Massachusetts Anti-Slavery Society, I wish through your columns to acknowledge the receipt of the following sums:

Friends in E. Attleborough	$ 1,75
A lady in Foxboro'	1,00
Thomas Brown, annual payment as member of the Society	2,00
Friend in Foxboro'	1,00
D. Gregg, Bedford	5,00
Friends in Taunton	10,00
Collected at Foxboro'	47,20
Lucy Earle, Leicester, to redeem a pledge to the Society	2,00
Total	$69,95

C. C. BURLEIGH.

DIED—In this city, on the 9th inst. Catharine Susan, daughter of William and Susan J. Junier, aged 9 months—with the croup.

RIGHT & WRONG IN BOSTON, NO. 2, FOR 1836.

THIS day published, and for sale at No. 46, Washington-street, and at most of the Book stores. Orders from the country will be promptly attended to. Dec. 10.

LITERARY.

[For the Liberator.]

A CHARACTER.

He was a friend professed of Jesus, and
In prayer and exhortation did he seem
To say, 'Come, see my zeal for God.' And much
He talked of charity, and deeds of true
Benevolence; of laying up in heaven
A wasteless treasure. Lo, this is the man,
I thought, whom God must love. Just then, there met
His view one robbed of liberty and all
Life's sweets. And now I thought to see a deed
T' eclipse the good Samaritan's. Alas!
I knew not then, a man may pray and preach,
And yet be nought but 'sounding brass.' He gazed,
Then turned away in cold indifference.

A little while, and some, who loved to pray,
Requested this same man to join his prayers
With theirs, for those in bonds. 'Pray for the slaves!'
Said he, 'Not I; and those hot heads who do,
Our Union would disrupt, and kindle up
The fires of civil war.'—And who was this,
That closed his ears to cries of wo; expelled
Kind Pity from his breast, and disobeyed
The Lord's commands? One, who the middle path
Would walk, 'twixt holiness and sin, and more
Would fear the name of 'ultraist,' than God's
Displeasure. Was it strange, that such a one
Should scorn to kneel, where fervent prayers go up
For those in bonds? It was not; still it pained
My heart to see despised, forgotten, those
We should remember, love, and treat as brethren.
Bangor. D.

THE EVENING HYMN.

BY THOMAS MILLER, BASKET-MAKER.

How many days, with mute adieu,
Have gone down yon untrodden sky!
And still it looks as clear and blue
As when it was first hung on high.
The rolling sun, the frowning cloud,
Thus drew the lightning in its rear,
The thunder, trampling deep and loud,
Have left no footmark there.

The village bells, with silver chime,
Come softened by the distant shore;
Though I have heard them many a time,
They never rung so sweet before.
A silence rests upon the hill,
A listening awe pervades the air;
The very flowers are shut and still,
And bowed as if in prayer.

And in this hushed and breathless close,
O'er earth, and air, and sky, and sea,
That still low voice in silence goes,
Which speaks alone, great God! of Thee.
The whispering leaves, the far off brook,
The linnet's warble fainter grown,
The hive-bound bee, the lonely rock,—
All these their maker own.

How shine the starry hosts of light,
Gazing on Earth with golden eyes;
Bright guardians of the blue browed night!
What are ye in your native skies?
I know not—neither *can* I know—
Nor on what leader ye attend;
Nor whence ye came, nor whither go,
Nor what your aim or end.

I know they must be holy things
That from a roof so sacred shine,
Where sounds the beat of angel wings,
And footsteps echo all divine.
Their mysteries I never sought,
Nor harkened to what Science tells,
For, O! in childhood I was taught
That God amidst them dwells.

The darkening woods, the falling trees,
The grasshopper's last feeble sound,
The flowers just wakened by the breeze,
All leave the stillness more profound.
The twilight takes a deeper shade,
The dusky pathways blacker grow,
And silence reigns in glen and shade—
All, all is mute below.

And other eves, as sweet as this,
Will close upon as calm a day,
And, sinking down the deep abyss,
Will, like the last, be swept away;
Until eternity is gained,
That boundless sea without a shore,
That without time forever reigned,
And will when time's no more.

Now nature sinks in soft repose,
A living semblance of the grave:
The dew steals noiseless on the rose,
The boughs have almost ceased to wave;
The silent sky, the sleeping earth,
Tree, mountain, stream, the humble sod,
All tell from whom they had their birth,
All cry, 'Behold a God!'

[From the Portland Journal of Reform.]

WHY AM I DESPISED?

It is not that I'm more depraved
Than those around me are—
That I possess a lying tongue,
And cheat, and steal, and swear:
It is not that I call ill names,
In quarreling delight,
That people shun me. 'T is because
God did not make me white.

It is not that my mind is cast
In different mould from theirs,
That Christians close their chapel doors,
And shut me from their prayers;
'T is that the Lord in wisdom gave
To me a darker skin;
Not that the principle is dark
Which he has put within.

It is not that I can't improve,
And earthly knowledge gain—
That to insure the love of Heaven
My efforts all are vain—
That every virtue of the mind
I more than others lack;
But Christians shun me when they see
That God has made me black.

The earth I dwell on and the skies
Were made alike for me;
I bear upon my sable brow
The seal of Deity;
The Saviour to redeem me, left
The mansions of the blest;
And if I 'm sanctified by grace,
He 'll take me to his rest.

Then if my brother dare despise
The image of his God,
And o'er a humble fellow worm
Rule with an iron rod—
Will not the righteous Judge at last,
Drest in his anger, swear,
'That he who hates a colored skin
Shall not his glory share?

MISCELLANEOUS.

[From the N. Y. Evening Post.]

TEXAS.

The following paragraph has been copied into several of the northern papers, without remark:

'FROM TEXAS. The Hon. Wm. H. Wharton, Minister Plenipotentiary from the Republic of Texas to this Government, arrived on board of the schr. Julius Cæsar, with his family; also, Col. J. M. Wolfe, his Secretary. They will immediately proceed to Washington.

We understand the Minister is instructed and clothed with powers to procure the recognition of the independence of Texas, and also her annexation to these United States, if practicable. We sincerely hope the same success which crowned the labors of Mr. Wharton whilst acting as commissioner during the past winter, may attend him in effecting the above named results.'—*New Orleans Bulletin, Nov. 29.*

The meaning of this article is doubtless to express a wish that Mr. Wharton may effect the object of his mission. We are not aware, however, of any particular 'success which crowned the labors of Mr. Wharton last winter.' He came here, it is said, to effect a loan, and went back, it is said, without having done so. If such was the case, we join with the New Orleans Bulletin in wishing him the same success in his present undertaking. We hope he will go back to Texas without effecting either a recognition of the independence of Texas, or its annexation to the United States.

There is yet no evidence that the independence of Texas is fully achieved. The Mexicans have not yet laid aside the project of reducing it, nor does it become us to say that a nation of eight millions of people cannot subdue a contiguous province containing twenty thousand. The experiment is yet going on; we cannot say what the event will be until it is finished.

Suppose the persons appointed as judges in the famous race between the horses Eclipse and Henry should have said, as the animals were led upon the ground—'The case is clear—Eclipse will certainly be victorious; we are sure of it from his appearance, and we therefore proclaim him victor. There is no need of running the race.' The whole race ground would have resounded with outcries against this manifest partiality and injustice.

If we pronounce Texas to be independent of Mexico, we arrest the combatants in the middle of the fight, and proclaim one of them victor.—What is the reason of the eager haste shown by the adventurers who have taken possession of Texas, to procure a formal acknowledgment of its independence? What but the idea that it will help to secure the very independence which is yet in doubt and peril? The Texans know full well the value of such an acknowledgment, the respect it will inspire, and the alarm it will strike into the Mexican government. The moment an independence is acknowledged, a proposition will be laid—for such is the open, avowed intent,—before Congress for annexing Texas to the United States. They who have not hesitated to declare themselves in favor of acknowledging an independence not yet achieved, will certainly not make any scruple at receiving into the confederacy a country already solemnly admitted to be independent. We shall then have the battles of Texas to fight, and the Texan frontier to defend. The moment our Indian war is ended, we shall plunge into a war with a more powerful enemy. Our treasury must furnish the means, and our soldiery must be sent to perish by barbarian hands, and the diseases of strange climates.'

The whole scheme seems to us to be no more nor less than an undertaking on the part of the adventurers who have left this country for Texas, or those who own lands there, to throw upon the United States the burden of the difficult task they have undertaken, and to relieve themselves from further trouble and expense in the matter, by getting our government to stand in their place. The selfishness of this project we hope will be seen and resisted. The Texans have got themselves into a bad dilemma, and must fight it out as they can. They have no particular ties to attach them to the country they have taken possession of, and, if they are driven out of it, they will find an asylum in the United States, where are plenty of wild lands as fertile as the region from which they are expelled.

[From the N. Y. Evening Post.]

SLAVES IN THE PORT OF NEW YORK.

'THE PROPER AUTHORITIES ASLEEP!'

'*A Slaver in our Port.*—We yesterday received a communication from a source which warrants us in at least making public its purport, in which our attention is directed to a vessel now lying at the foot of Market street, the name of which—though she displays none—is the Brilhant. Our correspondent states that she is from Rio Janeiro, bound to Africa on a slaving expedition, and has put in here for stores. Her Captain, mate, and five white seamen, are Portuguese, and she has also on board five slaves. He also states that his knowledge of the character of this vessel, and her present expedition, was derived from information communicated to him by one of the hands, and which is confirmed in his mind by a personal visit to the vessel, made yesterday.—We do not, of course, presume to vouch unqualifiedly for the correctness of our correspondent's assertions, nor that he may not be mistaken; but we do say that we have sufficient confidence in them to warrant us in calling the attention of the proper authorities to the matter.'

Mr. Editor—The above statement from the N. Y. Sun, of the 11th inst., is true—and 'the proper authorities' have been acquainted with the fact, that that vessel has been in our port three days, but you know it is such a delicate matter to interfere, as it might create excitement: and a person in the Marshall's office said to the informant, after three days reflection, 'I have not got time to attend to it now—You have not got the captain's name; I'll see about it—You had better come to-morrow.' But she may be gone!—'Well, get all the facts you can, and call at my house this afternoon.' All this was done, and the person was 'not at home.'

But this morning, after the 'Sun' had shown upon the floating sepulchre, and exposed to the open gaze of the world its rottenness, (containing living 'men's bones and all uncleanness,') they saw the whole thing just as plain as day, and the person above alluded to was so astonished at the sight of that black spot in that luminous body, the 'Sun,' he shut his eyes, and clenched his fist, and gnashed his teeth, and said to the informant, that 'vessel is in the *Sun!*' 'go out of MY OFFICE!'

The proper authorities were made acquainted with the fact that the 'Brig Governor Temple, from Gambia, was in this port about six weeks since, with 12 or 13 Africans on board, and that three of the Africans had been sent to the South, but they did not interfere.' Two of the crew of this vessel stated, that they came to be repaired, and to get an outfit to go slaving on the coast of Africa. She succeeded in getting her outfit, and departed in peace. Yours, watchfully,

D. RUGGLES.

New York city, Dec. 13th, 1836.

Can such things be? Is it possible that the horrible traffic of flesh and blood, 'of sinews bought and sold,' is carried on in the first port in the country, under the very eyes of the officers of our government, and *with their sanction?* This matter should be looked to.—*Penn. Sentinel.*

YOUNG MEN'S ANTI-SLAVERY SOCIETY.

PHILADELPHIA, 10th month 26th, 1836.

At a quarterly meeting of the Young Men's Anti-Slavery Society, of the city and county of Philadelphia, held this evening, in Sandiford Hall, the following resolutions were offered, and unanimously adopted:

Whereas, It has pleased God, in the exercise of his Divine Providence, to summon from the labors and trials of life, our esteemed coadjutor, THOMAS SHIPLEY.

And whereas, The deceased had, for many years, distinguished himself by his active exertions in behalf of the oppressed of our land, and disregarding all personal and selfish considerations, he entered upon their cause with such ardent zeal and untiring effort that many, through his instrumentality, were released from the galling yoke of slavery, while the claims of the more unfortunate, who were far removed from the sphere of his influence, were not forgotten.

And whereas, The members of this Society feel bound, by their affection for the deceased, by their respect for his character, by a strong desire to assist in perpetuating the remembrance of his worth, and by their attachment to that cause of which he was so distinguished an advocate, to express their feelings, upon learning this deplorable event.

Therefore Resolved, That this Society have heard with sincere regret, of the loss our community at large, and the cause of Abolition in particular, has sustained in the recent demise of THOMAS SHIPLEY.

Resolved, That his exertions to procure for the oppressed Africo-American, his proper rights, will stand as a monument of his justice and humanity, as long as men shall revere the one, or practice the other.

Resolved, That we consider his life and character are every way worthy of imitation; and would earnestly recommend to our members an obedience to the same divine precept which, we believe, was the governing rule of all his actions—'All things whatsoever ye would that men should do unto you, do ye even so to them,' that like him, they may be prepared to devote themselves, their time, and their talents, to the purification of our country from the sin and guilt of slavery.

Resolved, That though the principles of immediate abolition may, and do encounter opposition and prejudice; yet the regret universally expressed for our beloved friend, is an evidence that men love justice, wherever it is found.

Resolved, That a Committee of three be appointed to present a copy of the foregoing resolutions to the family of the deceased, and to express, in behalf of this Society, our sympathy for their melancholy bereavement. [Extracted from the Minutes.]

GEO. PENNOCK, Secretary.

THE PREDICTION.

Abolitionists have not forgotten the constant assertions made by their opponents in both of the political parties, that immediately after the Presidential election their cause would begin to languish, and in a short time expire. On the part of the friends of the administration, the charge on which this prediction was based, was, that it was an electioneering hobby, the special object and design of which were to injure the prospects, and if possible defeat the election of Mr. Van Buren. It now remains to be seen whether the predictions of malignant enemies are to be verified or falsified, and for subsequent events to disclose the fact whether abolitionists were really actuated by such unworthy and dishonorable motives as those imputed to them.

If we may judge from the notes of preparation now sounding in every part of the land, abolition is just beginning to realize the advantage of having a fair and open field. Instead of 'dying away after the election,' it is just beginning to gather new life and strength from the removal of the obstacles which have hitherto impeded its growth. Instead of 'dying away,' abolition principles are destined to become, sooner or later, the confirmed sentiment of this nation; although it is probable that the cause and its friends will yet have to encounter many desperate enemies in the shape of unprovoked calumny, malicious falsehood, and wilful misrepresentation, and overcome many and difficult obstacles which will be thrown in their way by the slaveholder who still obstinately adheres to his principles, and by the unblushing apologist of the wicked, cruel and pernicious system. But one by one the barriers to its triumph must and will give way. The system of slavery is just as surely sealed over to annihilation as that the course of abolition is ONWARD in America. The end of the contest may not be in one, two, three, nor even ten years; but the lamp of truth will continue to burn brighter and brighter, and its rays of light will continue to wax stronger and stronger, until the last and most inveterate enemy shall seek a hiding place, AND FIND NONE.—*Union Village Banner.*

CRUELTY.

"That mercy we to others show,
That mercy show to us."

The Columbus (Ga.) Herald of the 29th ult. gives the following account of the execution of six Creek Indians.

The sentence of the law was enforced on Friday, the 25th inst., by the hanging of six Creek Indians at Girard, (Ala.) immediately opposite our city.—Hundreds of persons from the surrounding country attended to witness the execution, and retired, perhaps, with their curiosity less satisfied, than when in the morning they left their homes eager to witness the breaking of an Indian's neck. Such were the cruelties of the Indians during the late war—and so vivid and striking is the picture of their horrid deeds, still before our eyes, that we can scarce know pity for the race under any circumstances; yet we are well aware that the most prominent actors in the bloody drama which has but just closed around us, have escaped the grasp of justice, and in the execution of which we are now speaking, doubtless some unlucky son of the forest suffered in the very midst of his innocence. But it cannot be helped—blood for blood, life for life, is the golden maxim; the wails of the widow, and the cry of the orphan, sued for revenge in tones of thunder.

"In the execution of which we are now speaking, doubtless some unlucky son of the forest *suffered in the very midst of his innocence!* BUT IT CANNOT BE HELPED"!!

This, too, in a Christian country—where it is a maxim of law that, better ninety-nine guilty persons escape, than that one innocent one perish—and where we are taught to "do unto others as we would they should do unto us."

Dreadful, dreadful, must be the retribution which our merciless oppression of the friendless Indian cannot fail, sooner or later, to bring down on this nation.—*N. Y. American.*

CHARGE OF IMPORTING SLAVES.—On Tuesday evening, the deputy U. S. Marshal arrested Joao Evangeliste de Souza, Captain of the Portuguese brig Brilliante, charged with importing slaves into the United States. The brig is lying at the foot of Market street, and five alleged slaves were found on board her, and are detained as witnesses. The Captain was held to bail in the sum of 2,500 dollars.—*N. Y. Journal of Com.*

SLAVERY IN CUBA.

The price of Slaves in Cuba (African Negroes of new importation) is considerably higher now than it was two years ago. The best of new negroes could then be selected from the cargo at 18 doubloons, or $306 each; but selections from cargoes cannot now be purchased under 500 dollars each. An intelligent planter from Cuba, who was here last summer, said that the advance in price was attributed in Cuba, to the market that was found for them in Texas, as their importations in Cuba from Africa were as great now as ever.

A merchant of Cuba who was here last summer, said, that since the last treaty between England and Spain for the suppression of the Slave trade, the cargoes of merchandize with which they buy the negroes, *are shipped out in American vessels* to the slave depot, on freight. With these goods the slave dealer trades for his slaves, which cost him only 35 to 50 dollars each. At a time fixed upon, the slave vessel sails from Cuba in ballast—finds her cargo of slaves ready for her—takes them all on board in 24 hours—and returns immediately to Cuba—depending entirely on her heels for safety, in case she should meet any English cruisers. The number of African Negroes now annually smuggled into Cuba, (for it is contrary to law) is supposed to be over 20,000. The officers of government and the inhabitants all countenance it. Two years ago it was said in Cuba, that 74 slave vessels were owned in Havana alone. The writer regrets to say, that some of them were navigated BY AMERICANS. The greater part, however, were Spaniards, or emigrants from the Canary Islands.—*N. Y. Journal of Com.*

A MISTAKE.

Hic niger est.—HORACE.

Some years since, a singular incident occurred in one of the courts of this city. When the sheriff was calling over the names of the Jury, he summoned among others 'George Jones'—'Here, Sir,' answered a voice from the crowd, and a colored man came forth and took his seat in the jury box.

'Here is some mistake,' said the Sheriff.

'No mistake at all. Here is your summons. My name has been regularly drawn, and it is on the jury list.'

The Judge interfered, 'You may retire.'

'I'd rather not, sir. I am willing to perform my duty.'

Here was a dilemma. There was nothing in the law to exclude a colored man from the Jury box, and the court was at a loss what to do. At length the Juryman was challenged by one of the parties, and had to leave the box. This is, we believe, the only instance of such an error; though it might be supposed that it would be of frequent occurrence.—*Penn. Sentinel.*

☞ Nothing in the law to exclude him—yet he was excluded, on account of his color! Tell it not in England!

Mr. Leggett's new paper.—Mr. Wm. Leggett, late one of the editors of the New York Evening Post, has announced his intention of publishing a weekly political and literary, 8vo. newspaper, to be entitled *The Plain Dealer*—terms $5 a year. It will be recollected that Mr. Leggett's severe and protracted illness in 1835—36, obliged him to relinquish the joint editorship of the Evening Post; and abolitionists will not forget that they felt that a writer who had defended the cause of human rights so ably and independently, should have been obliged to suspend his valuable labors. Doubtless many abolitionists will subscribe for the new paper, not that they will all approve of the political sentiments of the editor, or relish all the disquisitions of his paper, but because they honor the man who consecrates such a pen to the cause of liberty, equal rights, and free discussion. It is a matter of congratulation that a writer of such distinguished ability, is to resume his pen. The title of the new work is significant of the intentions of the editor. We trust that the new periodical will be so conducted as to subserve the cause of good morals, and the best interests of the country. If so, we anticipate a large subscription list, and hope that the life and energies of the editor may long be continued.—*Emancipator.*

Sagacity of the Horse.—The Pennsylvania Sentinel relates the following anecdote of the sagacity, and, humanity, shall we call it? of the horse.

As the Germantown stage, drawn by four horses, was passing along Third street, above Willow, a small child endeavored to cross the street in advance of the leaders, apparently without observing the dangerous proximity of the latter.—One of the leading horses appeared to appreciate the situation of the infant, and made every effort to avoid coming in contact with it. He swerved from the direct line as far as he could, and endeavored to pass it, but being brought up by the rein, was forced against, and prostrated the child. The instant the latter fell, he stopped, as if to allow it to escape; but being driven forward by the hinder horses and the impetus of the vehicle, he reared himself on his hind legs, and with one bound cleared the body. In doing this, either from design or accident, he threw the child, with his hind foot, out of the track, so that when the heavy carriage passed on, it did not run over it, although it came within a few inches of it. This may be instinct, but it looks to us marvellously like reason and feeling.

The editor of Zion's Watchman has commenced publishing from the N. Y. Evangelist, the articles upon Christian union signed S. This looks like union in reality. We hope through the medium of both these papers those articles may bring multitudes of their readers to take the stand of union on gospel ground. The Watchman is a Methodist paper that fearlessly advocates the cause of Emancipation. This accounts for the fact of its copying the articles referred to. Every consistent abolitionist will be a unionist, on the principles of the gospel. They cannot long advocate the cause of civil freedom, and submit to ecclesiastical tyranny. Consistency is their motto.—*N. Y. Union Herald.*

'*A reason for the faith that is in us.*' A lady in England, of the name of Johnson, left the established church and went to the Methodist chapel. Being asked the reason for her dissent from the church of her fathers, she replied, 'That it was on account of her pie being exactly ready when the Methodist chapel came out; whereas, when she attended the church, it was always overdone.' Mrs. Johnson indulged herself on Sundays with a pie, which she put into the oven when she went to church, and as the morning service of the Church of England is rather long, she found that her pie was always too much done when she came out, and not so juicy as she could have wished. The Methodist service was rather shorter, and her pie was done to a T. This pie decided her religion.

HANDSOME PRESENT.—A native Prince of Africa, named Corkboot, (so called,) lately made a present of $60,000 in gold, to captain Sudbury, of the British navy, for freeing him from slavery. The captain had found the Prince in a slave ship which he captured, and on ascertaining his rank gave him his liberty.

TRIAL OF AN ABOLITIONIST.—The Darien, (Geo.) Telegraph gives us the particulars of the trial of Edwin E. Roberts, an Englishman, who had been capitally indicted for 'attempting to excite an insurrection and revolt of slaves.' After a long trial, Roberts was acquitted and discharged. The Telegraph says—'We never saw a greater object of pity, than the prisoner. He lay in jail since last August, and had a severe attack of illness; indeed, we doubt if he will ever recover from his present state of feebleness. A subscription was set on foot in court, to enable him to leave the city, which he did on the following morning.'

☞ Will the knowledge of this outrage serve to quench the abolition flame in England?

CHEAP LIST.

☞ Packages containing a copy of each of the following works, may be had at the Anti-Slavery Office, 46 Washington-street, for *One Dollar* only, less than *one third* the retail price. Twelve packages for *Ten Dollars.* All orders enclosing cash, and only such, will meet with prompt attention, and the packages be forwarded wherever ordered.

THE ABOLITIONIST: or Record of the New England Anti-Slavery Society, in 12 Nos. of 16 pp. large octavo, making one vol. and all that was published: with a frontispiece. Subscription price, $1,00

THE UTTER EXTINCTION OF SLAVERY AN OBJECT OF SCRIPTURE PROPHECY: A Lecture, with Elucidatory Notes—By Rev. Joseph Ivimey, of London, (Eng.) Dedicated to William Wilberforce. London edition, fine paper and handsomely covered. 8vo. 74 pp. London price 2s. 6d. 37 1-2.

A FULL REPORT OF THE TRIAL OF PRUDENCE CRANDALL, of Brooklyn, Ct. for the *crime* of teaching a school for colored children. The Arguments, on both sides, were written out by the respective Counsel. Large octavo, pp. 34. 12 1-2.

CASE OF THE SLAVE-CHILD, MED.—A full and authoritative Report of the Case of Med, in the Supreme Court of Massachusetts. Comprising the arguments of Hon. Rufus Choate, and Ellis Gray Loring, Esq. for the Petitioner—and of Charles P. Curtis and Benjamin R. Curtis, Esqs. for the Respondent; with the proceedings in the case, and the opinion of the Court. 16.

THE WAR IN TEXAS: A Review of facts and circumstances, showing that this contest is the result of a long premeditated contest against the government, set on foot by slaveholders, land speculators, &c. with the view of re-establishing, extending and perpetuating the system of slavery and the slave trade in the republic of Mexico.—By a citizen of the United States. *Contents*—J. Q. Adams's Speech in Congress; History of Texas Colonization; Commencement of the Insurrection; Review of the Declaration of Independence; Regulations for Constitutional Amendments; Comparison—Pennsylvania and Texas Colonists; Combination of Slaveholders, Politicians, &c.; The opponents of Slavery roused; Remarks of Northern Editors, &c.; Excitement in Mexico; Views of English Statesmen; Austin's Explanatory Letters; Plans of Land Speculators; Colonization law of Coahuila and Texas; Territory claimed by the Insurgents; The Texas Constitution—Slavery; Mexican Laws relating to Slavery; The U. S. Government involved; Mexican Treaty; Annexation of Texas to the United States; Recent Proceedings of the British Parliament; Testimony of Western Travellers and others. Octavo, pp. 54, covered. 16.

MISS GRIMKE'S APPEAL. Appeal to the Christian Women of the South: By A. E. Grimke. Octavo, pp. 34. 6 1-4.

BRITISH OPINIONS OF THE AMERICAN COLONIZATION SOCIETY. *Contents.*—Letter to Thomas Clarkson, by James Cropper; Prejudice Vincible; Description of Liberia; Fundamental Principle of the American Colonization Society; General Observations; Quotations from the Reports of the American Colonization Society; Real and Proposed remedies, contrasted; Sentiments of the Free Colored People of the United States; Assertions and Evidences; Evil incidents to all Colonies on the African coast while Negro Slavery lasts; Evidences in favor of the Free Colored People; Contrast between Jamacia and the United States; Our duty; Extracts from English papers. 10.

PROCEEDINGS OF THE N. E. A. S. CONVENTION; Held in the Salem Street Church, Boston, May 24, 25, 26, 1836. A full report of Speeches, &c. Octavo, pp. 76. 25.

EXTRACTS FROM REMARKS ON DR. CHANNING'S SLAVERY: With comments by an Abolitionist. 16.

AN ACCOUNT OF THE INTERVIEWS, which took place on the 4th and 8th of March, between a committee of the Massachusetts Anti-Slavery Society, and the committee of the Legislature. 12 1-2.

AN ADDRESS, delivered on the Fourth of July, 1836, at Pine Street Church Boston, in the morning, and at Salem in the afternoon, by request of the friends of immediate emancipation.—By Charles Fitch, pastor of the Free Congregational Church, Boston. From the following text—'We hold it to be self-evident, that God has created all men equal, and endowed them with certain unalienable rights, and that among these rights are life, liberty, and the pursuit of happiness.'

FIRST, SECOND AND THIRD REPORTS of the Mass. Anti-Slavery Society. 12 1-2 each.

ANTI-SLAVERY ALMANAC FOR 1837.—6 1-4.

PAMPHLET. *Contents*—Report on the Condition of the People of Color in the State of Ohio; Dr. Nelson's Letter to the Presbyterians of Missouri, who hold slaves; A. E. Grimke's Letter to Wm. L. Garrison; Anecdotes—Sale of Slaves; The Slave's Sermon; Cruel Treatment; Affecting Circumstance; Flogging; Abduhl Rahhahman. 6 1-4.

THE WEST INDIA QUESTION: Showing that immediate emancipation would be safe for the masters; happy for the slaves; right in the Government; advantageous to the nation; would interfere with no feelings but such as are disgraceful and destructive; cannot be postponed without continually increasing danger. Also an outline for immediate emancipation, and remarks on compensation. By Charles Stuart. Second American Edition. Octavo, pp. 36. 12 1-2.

THOMPSON'S LECTURE: Delivered in the Wesleyan Chapel, Irwell street, Manchester, (Eng.) in which the following Question is discussed: Can any circumstances justify men in holding their fellow men in Slavery, without incurring guilt by so doing? 12 mo. pp. 24. 6 1-4.

BIRNEY'S LETTER ON COLONIZATION: Addressed to the Rev. Thornton J. Mills, Corresponding Secretary of the Kentucky Colonization Society. 12 mo. pp. 46. 6 1-4.

BIRNEY'S LETTER: Addressed to the Ministers and Elders of the Presbyterian Church in Kentucky. 4.

TRIAL OF WILLIAM L. GARRISON, for an alleged libel on Francis Todd, of Newburyport, Mass. 10.